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Wild flower lovers roaming Utah's foothills each May find few sights as rewarding as the delicate beauty of the sego lily, a member of the mariposa tulip branch of the lily family. It grew in some profusion when the Mormon pioneers arrived in 1847, and has long been sacred in legends of the Shoshonian Indians who named it sego (see-go) and who believed its edible bulbous root an answer to prayers to the Great Spirit in time of famine.

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Memo to our readers:

What subjects have been stressed by the prophets of this dispensation in their talks to members of the Church? This is the question that was in the mind of Neil J. Flinders when he started work on his masters thesis at Brigham Young University some years ago. To find the answer he carefully read all the addresses given in general conferences by our nine Church Presidents, pictured on the cover. From his findings, recorded in his thesis, "Latter-day Prophets and Present-day Curriculum," he wrote our cover article for this month, "Counsel From the Presidents of the Church." We think it has deep meaning for every Latter-day Saint.

The portraits on the cover are reproduced in duotone from oil paintings that hang in the Los Angeles Temple. The artists are: Edward T. Grigware (Joseph Smith and Brigham Young); Harris Weberg (John Taylor, Wilford Woodruff, and Lorenzo Snow); Alvin Gittins (Joseph F. Smith, Heber J. Grant, George Albert Smith, and David O. McKay).

The "Era Asks" feature planned for this month (see page 24) turned out to be so interesting that it was decided to run it in two installments—October and November. Church members are well represented in the Congress of the United States. Fewer than one percent of the people of the country are members of the Church, but nearly two percent of the members of Congress are Church members. What do these elected representatives of the people think about vital issues? We will find the answer to this question in "The Era Asks" in this issue and the next.

We are also looking forward to the November issue for our special feature—colored pictures and brief biographies of 23 of the present General Authorities.

Doyle L. Green

Managing Editor

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The Voice of the Church

October 1967

Volume 70, Number 10

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The Editor's Page

By President
David O. McKay

To You ... who are called to work in the Church

● You may work week after week, and month after month, and think that the results of your services are very meager indeed, but every word, every act that sets a proper example and makes a notable impression upon youth will live throughout eternity. You are not working in vain. You are engaged in the noblest service in which mankind can be interested or occupied.

I say in appreciation that the willingness to serve is manifest throughout the Church, not only by those who hold positions, but also by some of the men and women who we sometimes think are indifferent, but who, if we just give them an opportunity to do some service, would answer readily, as did Samuel of old, "Speak, Lord, . . . for thy servant heareth." (1 Sam. 3:9, 10.)

God bless you all, my dear fellow workers. May your influence extend to the hearts of our boys and girls who seem indifferent. Give them something to do, and they will join you. May the results of your labors be as echoes rolling from soul to soul, going forever forward.

who hold the priesthood

He is indeed blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the priesthood can be irreverent in his home and still be true to the trust given him. No man who holds the priesthood should treat his wife disrespectfully. No

man who holds the priesthood should fail with impunity to ask the blessings on his food and kneel with his children to ask for God's guidance. A home is transformed because a man holds and honors the priesthood.

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. Honor the priesthood by a clean body, clean mind, and a willingness to serve your fellowmen. Live honest, sincere lives. Be honest with yourself, honest with your brethren, honest with your family, honest with those with whom you have business. Be honest always, for eyes are upon you, and the foundation of all character rests upon that principle of honesty and sincerity. Every man who holds the priesthood builds on that foundation.

who find joy in temple work

You demonstrate by your presence in the temples the belief—no, better than belief—the knowledge that those who have died without having heard the gospel of Jesus Christ may have opportunity to hear and obey his principles and receive the blessings.

Nicodemus, a ruler of the Jews who knew that Jesus was “a teacher sent of God,” came by night to ask him what a man must do. Jesus Christ answered: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

I ask you, brothers and sisters, and I ask the world:

How may those millions who have died without a knowledge of Jesus Christ enter into the kingdom of God, if a man must be born of the water and of the Spirit in order to do so?

Some will say that they will be saved because they had no opportunity to be baptized. If they can be saved without that ordinance, then so should you and I be saved without it. But if it is necessary for you and for me to obey that principle, then it is necessary for everyone. Such is the position of The Church of Jesus Christ of Latter-day Saints, and it is in harmony with the words of our Savior. Only in the latter-day temples can these saving ordinances be given for our loved ones who no longer live in mortality.

who think you are growing old

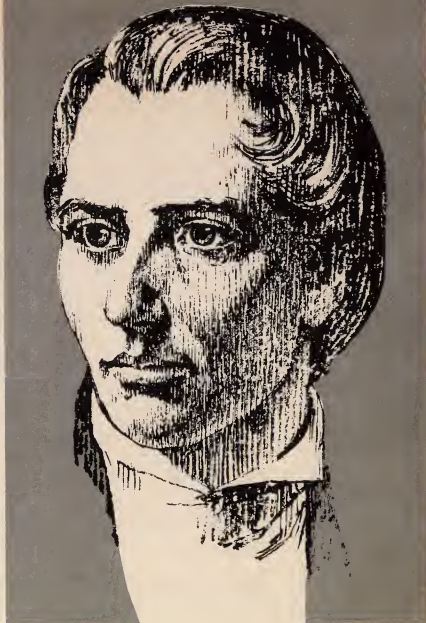
The spirit never grows old. You can feel the enthusiasm of youth always. The body may not respond as it did, but the spirit, the uplift, the joy, the true inspiration of life, you may always have.

To exist is to radiate. Every individual exerts some influence upon someone else, from the time of birth until he passes from the mortal stage. We are told that no stream from its source flows seaward, howsoever lonely its course, without some land being blessed. No star ever rose or set without having influence somewhere. No life can be strong in its purpose or high in its purpose unless all life is also stronger and better thereby.

God bless you that you may realize this and so live that you may always be happy and young in spirit.

Counsel From the Presidents of the Church

By Neil J. Flinders



Joseph Smith Jr.

● During the past 137 years the people of the earth have been blessed with nine living Prophets, men called of God who, each in turn, have held the keys and powers appertaining to the administration of the kingdom of God upon this earth. In consequence of the office and authority bestowed upon these men, they have served as channels through which our Heavenly Father has offered counsel and direction to his children.

This article contains a cumulative summary of major themes stressed by the Presidents of the Church as they appear in their addresses delivered at the annual general conferences. The writer recognizes there are limitations inherent in historical research of this type but feels that the inspiration and insights that come from such information justify its presentation.

It is hoped that the material that is given here will strengthen testimonies and reinforce convictions that God lives and through his Son guides and directs his children.

The *Journal History* of the Church, written by the Prophet Joseph Smith, under the date April 6, 1833, contains the following comment: "This was the first attempt made by the Church to celebrate the anniversary of her birthday and those who professed not

our faith talked about it as a strange thing."

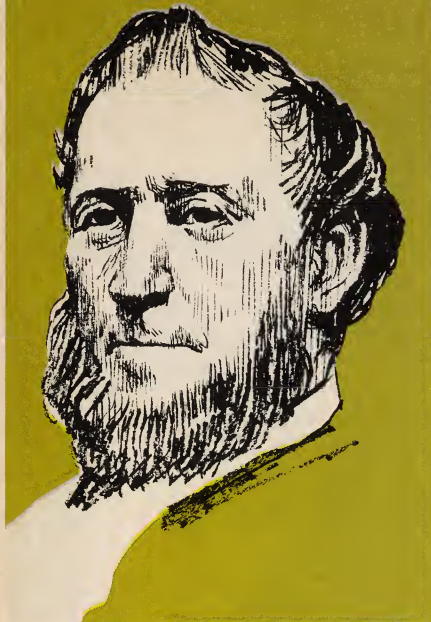
This conference at which "about eighty officials, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on Big Blue river near the western limits of Jackson County,"¹ was apparently the birth of the tradition for holding an annual conference of The Church of Jesus Christ of Latter-day Saints in the month of April.

The Prophet preached about "the solemnities of eternity" that day, including in his remarks many of the themes stressed by all the prophets since then. Indeed, the themes of the Prophet Joseph Smith have been the themes of the Church for 137 years.

The purpose of this annual conference is further defined and clearly expressed in the words of President David O. McKay:

"Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful."²

These annual conferences of the Church are of special significance. In addition to their being held

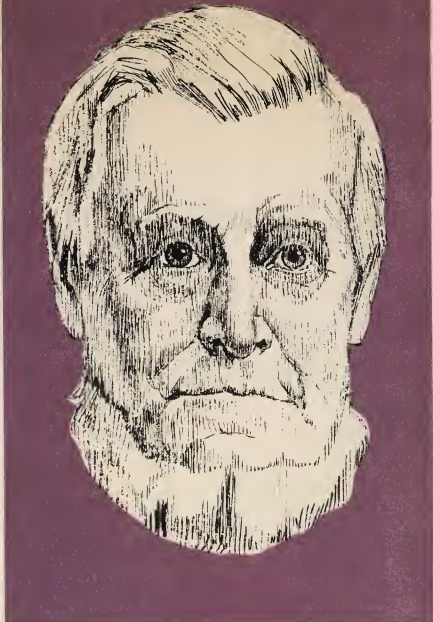


Brigham Young

on the anniversary date of the organization of the Church, they have also developed a pattern wherein the President, Prophet, Seer, and Revelator presents a keynote message to the people. It is not uncommon that this address sets the theme for many of the speakers who participate.

With such a historical setting and practice as justification, it is easy to conclude that these messages contain significant and lasting values. It is the writer's opinion that the accumulated information from these annual discourses, spanning a period of history from 1833 until 1962, clearly indicates the wisdom and concern of our Father in heaven as he helps his children discover the important things in life. The themes of these discourses reflect a purposive pattern—one that stresses the things that matter most in terms of human welfare in this life as well as in the life to come.

The findings of the study on which this article is based revealed 55 separate themes in the discourses of the presidents in their annual conference addresses from the year 1833 to 1962.³ Some of these themes appeared and reappeared over the years. The one appearing most often was treated 48 times. Other themes had ranking numbers from 47 appearances to a single treatment. The first 13 categories in the



John Taylor

table showing the theme and the number of times it appeared are as follows:

Rank Order	Theme	No. of Times
1	Growth, development, rolling forth of the Kingdom of God	48
2	Gratitude	47
3	Personal preparation	33
	Industriousness	
	Self-improvement	
	Independence	
	Development of character	
4	Service	32
	Sacrifice	
	Diligence	
	Duty	
	Dedication	
	Responsibility	
5	Obedience	28
	Keep the commandments	
	Righteousness	
	Support Church leaders	
	Responsibility	
6	Prayer—spirituality	25
7	God, not man, is in control of this earth and his Church	25
8	Church organization, policy, and procedure (instruction and direction)	23
9	Economics	21
	United Order	
	Welfare programs	
	Debt	
10	Parents—Children	19
	Relationships	
	Family	
	Home	
	Responsibilities	



Wilford Woodruff

11	Brotherly love	19
	Kindness	
	Forgiveness	
	Courtesy	
12	Nature of man	18
	Human relations	
	Sacredness of individual	
	Eternal existence	
	Free agency	
13	Salvation	18
	Gradual process	
	Involves faith and works	
	Trust in God	

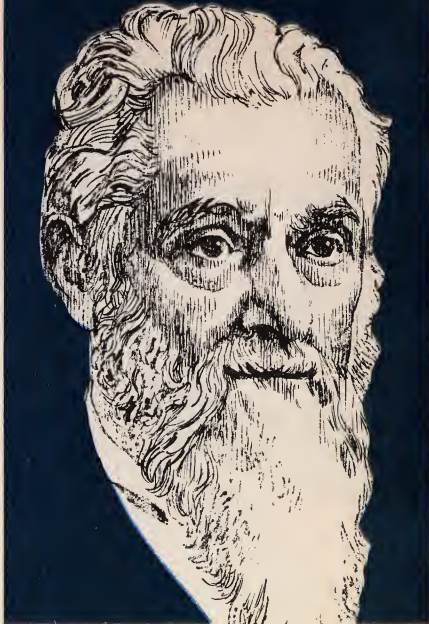
Note: Other categories, such as missionary work, tithing, Word of Wisdom, unity, and many other items, appear in the themes of the Presidents but are not included in this discussion because they were treated less often.

The theme ranked first is the concept of the progressive and dynamic nature of God's kingdom.

From a modest beginning, the Church has rolled forth in fulfillment of its mission to prepare this earth and its inhabitants to be ruled as a kingdom by the Savior. President George Albert Smith noted the small beginning of God's latter-day work in these words:

"There were but a few people in the room when the Church was organized, and they were not very popular."⁴

This rather humble origin was backed by a power destined to overcome all obstacles. President Joseph



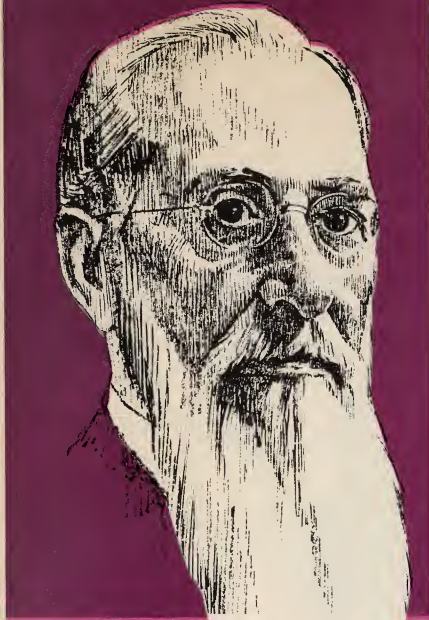
Lorenzo Snow

F. Smith stressed the silent, heaven-like characteristics of God's work when he said:

"The hand of the Lord may not be visible to all. There may be many who can not discern the workings of God's will in the progress and development of this great latter-day work, but there are those who see in every hour and in every moment of the existence of the Church, from its beginning until now, the overruling, almighty hand of Him who sent His only begotten Son to the world. . . ."⁵

On April 6, 1852, President Brigham Young reflected on the power and destiny of the Lord's work in these words:

"We have assembled together in this comfortable and commodious building in peace, and are we not led to exclaim who could have fathomed, who could have understood the ways of the Lord, which are higher than man's ways, as heaven is higher than the earth? We can now calmly reflect upon the experience of our past lives, and those minds that are open to receive light and truth, that can behold the manifestations of the Lord, can at once see that He has done that which we could not have accomplished by our own power, and that directly behind (to all human appearance) a frowning Providence oftentimes are concealed the greatest blessings that mankind can



Joseph F. Smith

desire. It teaches us to trust in the Lord, to have confidence in our God. It teaches us absolutely that we need never undertake to guide the ship of Zion, or dictate, by our own wisdom, to the kingdom of God on the earth. It teaches us definitely and emphatically that the Lord Almighty can do His own work, and no power of man can stay the potency of His wonder-working hand. Men may presume to dictate to the Lord; they come to naught, but His work moves steadily forward. . . . When the Lord works, no man can hinder, while those who feel willing to hearken to His words work with Him; and when He says, 'Be still,' they are subject; . . . when He directs, they are willing to do His commandments, He bestows blessings on their labors, His work prospers in their hands, His kingdom moves onward with a steady and unwavering progress, the honest in heart are blessed, and the whole is in a state of continual and rapid increase. Then let the world and the enemies of Christ and His kingdom that are upon earth and in hell, do their worst, it matters not, the work of the Lord is still onward and prosperous in His hands."⁶

What a great symbol the Lord offers man when he offers him opportunity for membership in an organization that is characterized by such mighty dimensions—

by such a great and marvelous work.

It is a common teaching in the social sciences that one of man's basic needs is to feel part of some great cause—great in his own eyes, at least. Harry S. Broudy states it this way in his book, *Building a Philosophy of Education*:

"Physical well-being and love, however, are not enough. The person has to feel that he counts for something and that he deserves to. He needs a sense of power and accomplishment; he needs the conviction that his presence makes a difference in the world. . . .

"Finally, to be judged as good or satisfactory, life has to have a tension toward the future."⁷

This first theme is an invitation to man to become part of, or reminds him he is part of, a cause great enough to equal all that his imagination could demand.

The second theme is *gratitude*. If there is any one element essential to spiritual development and temporal happiness, it is the inner feeling of appreciation. Without this capacity to appreciate the things around him, man cannot even enjoy physical pleasure. Appreciation or gratitude is a component part of all satisfaction. It is also a prerequisite to humility. The doorway to spiritual consciousness is opened by this principle. The prophets have been diligent in urging the members of the Church to accept happiness into their lives by cultivating the characteristic of gratitude in their hearts.

President David O. McKay stressed the importance of this principle to the youth of the Church in these words:

"If our young people will have this faith [in God], and so approach the Lord, there are at least four great blessings which will come to them here and now. The first is *Gratitude*. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one."⁸

Third among the themes is listed *personal preparation* through industriousness, self-improvement, independence, and development of character. A person must, in one sense, be involved with himself in order to be involved with a great cause beyond himself. It is true that man's greatest achievement comes when he applies himself toward something that is beyond himself, but the effectiveness of an individual's efforts toward things beyond himself is determined by

previous introspection and development. A person must discover and develop those qualities and powers that are within himself that he can apply to that which is beyond himself. Proper self-analysis prompts preparation, correction, and personal development. President Brigham Young crystallized this responsibility of preparation in these words:

"It is the duty of a Saint of God to gain all the influence he can on this earth, and to use every particle of that influence to do good. If this is not his duty, I do not understand what the duty of man is."⁹

The plea of the prophets is for man to prepare himself so that he is capable of rendering service. And the principle of *service*, the actual application of preparation, is the theme emphasized fourth most often by the prophets in their conference addresses.

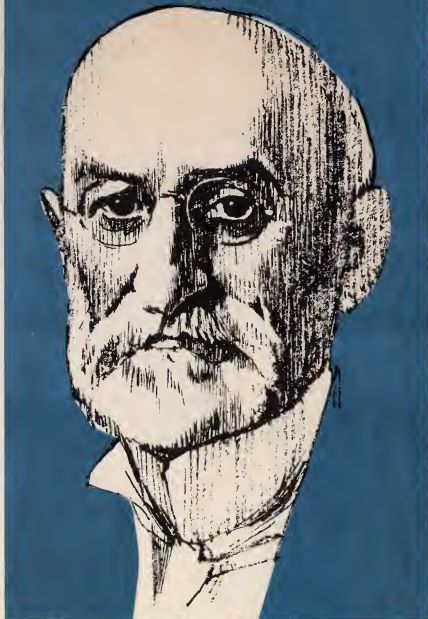
President Lorenzo Snow declared the nobility of service when he said:

"We should have before us a strong desire to do good to others. Never mind so much about ourselves. Good will come to us all right if we keep our minds outside of ourselves to a certain extent, and try to make others happier and draw them a little nearer to the Lord. We have been sent into the world to do good to others; and in doing good to others we do good to ourselves."¹⁰

Soon after the Saints were established in the Rocky Mountains, President Brigham Young counseled them concerning the cause of dissatisfaction in their lives. Service beyond self was the remedy he proposed.

"When men are oppressed, it is in their own hearts and feelings: it is not because oppression comes upon them from any other quarter, that they are dissatisfied. They are not satisfied with themselves—that is the trouble. They may go to the States, to California, or anywhere else, and they will not be satisfied; but they will always be dissatisfied, until they can leave themselves behind. But as long as they must take themselves with them, they will never be without the cause of their dissatisfaction. They ought to have left self behind them when they started to come here, and have come with a view to build up the Kingdom of God. All those who have come to these valleys with such feelings are satisfied. They have always been satisfied, and always will remain satisfied so long as they retain that good intention and do not again bring back self."¹¹

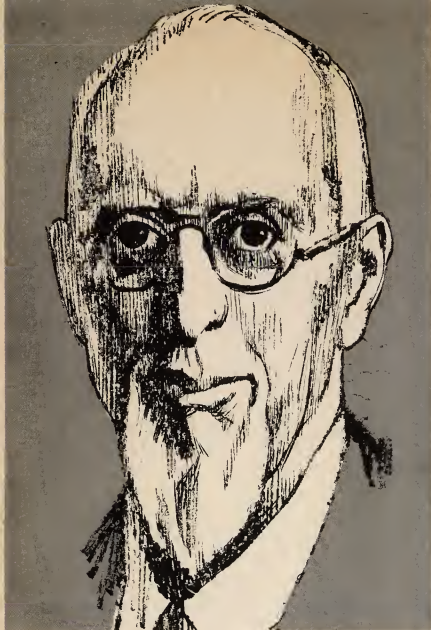
Service not only develops the individual; it also strengthens the organization. People who serve others become "magnetic missionaries," drawing their associates toward that cause which they represent. They become a source of recruitment that tends to strengthen the organization and make it self-sustaining. Service also tends to stimulate an inner obligation



within those who are the recipients of service.

Obedience, the fifth theme, is an essential in every phase of existence. Order, or control, is a fundamental prerequisite to progress and peace. It is a necessary element in all mutual relationships. It gives strength to an individual and cohesiveness to an organization. Obedience constitutes the touchstone whereby the Saints of God can be identified. President Brigham Young commented that "a man might have visions, the angels of God might administer to him, he might have revelations, and see as many visions as you could count; he might have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint. . . . If you ask me what will prove a man or woman to be a Saint, I will answer the question. If you love me, says Jesus, you will keep my sayings. That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will."¹²

Ranked sixth among the Presidents' themes is the call for *spirituality*. Prayer and spiritual sensitivity constitute the communion that nourishes inner growth by actually exercising the intangible existence of



Elder J. Reuben Smith

man. It is the source of spiritual, emotional, and, to some extent, physical rehabilitation—a type of medicine, both preventative and corrective. President Wilford Woodruff repeatedly stressed the need for individuals to seek the guidance of the Spirit in their lives. The Presidents have been aware, however, of the opportunity for deception to occur in the spiritual aspects of man's experience. They caution against entanglements with such counterfeits of spirituality as spiritualism. President Heber J. Grant indicated:

"The fruits of the Gospel of Jesus Christ are health and vigor of body and of mind and of spirit, and the fruits of spiritualism are insanity and suicide."¹³

And President Joseph F. Smith colorfully warned of the dangers that occur when one loses the balance and perspective that come with true spirituality:

"... every once in a while you come across an individual who is all one-sided, who can only see out of one eye and out of a very small corner of one eye, too, who is not capable of comprehending more than one thing at a time, who selects a certain little hobby—a certain idea, a single thought, and straddles that idea and that single thought and commences to ride it, and it is impossible to unhorse him from his hobby..."¹⁴

Theme number seven states that *God, not man,*



Illustrated by Dale Kilbourn

David O. McKay

is in control of this earth and his Church. Once internalized, this concept brings the greatest security man can possess in this life. Although complete security does not exist in this temporal order, such a concept as this one proposed by the Presidents provides a very close substitute.

The eighth theme deals with *Church organization, policy, and procedure.* This indicates a need for leadership and direction. People have always needed guidance in establishing goals and objectives. Here it becomes an inherent part of the basic appeal the prophets have made to those over whom they preside. It is interesting to recognize the manner in which the Presidents have viewed the growth and development of the Church organization. With unwavering faith, they know the direction the Church is traveling, while at the same time they admit the naturalness of its growth. The process of growth sometimes causes errors in administrative functions. In the words of President Joseph F. Smith:

"We have passed through the stages of infancy and of irresponsible childhood, and are indeed approaching the condition of manhood and womanhood in our experience in the Gospel of Jesus Christ. . . ."¹⁵

This comment on the growth of the Church as an institution indicates that some things are learned from

experience and that mistakes that occur in the growth process are primarily the result of a lack of understanding what is required. President Lorenzo Snow deals with the issue clearly and squarely:

"It has been so with the Church. Our errors have generally arisen from a lack of comprehending what the Lord required us to do."¹⁶

This same review of the categories could be carried on with succeeding themes, such as economics, parent-child-home relations, and brotherly love. Concerning brotherly love, for example, President Joseph F. Smith suggested that we "look for good in men, and where they fail to possess it try to build it up in them; try to increase the good in them; look for the good; build up the good; sustain the good; and speak as little about the evil as you possibly can."¹⁷

And President Young, with great insight, advised: "There is one principle I wish to urge upon the Saints in a way that it may remain with them—that is, to understand men and women as they are, and not to understand them as you are. . . . There is an endless variety, and I wish you to understand men and women as they are, and not to judge your brother, your sister, your family, or anyone, only from the intention. When you know the intention of the act performed, you will then know how to judge the act."¹⁸

Truly the Presidents of the Church have sought the hearts of men rather than just their minds by offering an appealing membership in a cause that reinforces the individual against the skeptical, unconfident aspect of human nature. The suggestion seems to be that one comes to understand God more by becoming a part of his work and associating with him in his work than by a rational study, as is commonly understood. Someone has said that it is easier to act yourself into a new way of thinking than it is to think yourself into a new way of acting. This line of thought indicates that one will accept Jesus for what he is, the Savior, by developing an appreciation for him. And this appreciation will come best, according to the Presidents, by experiencing the things Christ experienced: identification with his Father's work, personal preparation, service, dedication, obedience, gratitude, and so forth.

The prophets have appealed to man in a most basic and functional way. The leading categories in this study reflect an organization of religious subject matter that inspires the individual to action. Man is invited to develop an immediate, personal relationship with a great cause that comprehends, yet transcends, man's current scope of knowledge and existence. It is declared, however, that this calling must be leavened with humility—humility that is gained through the cultivation of gratitude.

The concept of personal preparation is emphasized and encouraged as essential to the meaningful life. The pathway to personal success is suggested in the declaration that man must channel his energies into service beyond himself if he is to be at peace with himself. The need for order, wisdom, and control is made clear, and man is directed to seek for and rely upon greater powers than his own. A provision for direction, explanation, and guidance is made apparent. Rewards that are attainable step by step, yet which in their full magnitude may become incomprehensible to mortal man, are alluded to as incentives for action. The joy of family life and the expansiveness of brotherly love are clearly defined. The hand of our all-wise and ever-loving Father manifests itself through the work of his Son and the chosen vessels of the Lord in these latter days—the Presidents of The Church of Jesus Christ of Latter-day Saints. ○

FOOTNOTES

- ¹*Documentary History of the Church*, Vol. 1, pp. 336-37.
- ²*The Improvement Era*, June 1961, p. 388.
- ³Neil J. Flinders, *Latter-day Prophets and Present-day Curriculum* (unpublished master's thesis, Brigham Young University, 1962).
- ⁴*The Improvement Era*, May 1948, p. 268.
- ⁵*Conference Report*, April 1904, p. 2.
- ⁶*Journal of Discourses*, Vol. 1, p. 198.
- ⁷Harry S. Broudy, *Building a Philosophy of Education* (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1960), p. 38.
- ⁸*The Improvement Era*, June 1961, p. 390.
- ⁹*JD*, Vol. 12, p. 376.
- ¹⁰*CR*, April 1894, p. 2.
- ¹¹*JD*, Vol. 6, p. 328.
- ¹²*JD*, Vol. 1, pp. 133-34.
- ¹³*CR*, April 1894, p. 14.
- ¹⁴*CR*, April 1905, p. 4.
- ¹⁵*CR*, April 1906, p. 2.
- ¹⁶*CR*, April 1906, p. 3.
- ¹⁷*CR*, April 1913, p. 81.
- ¹⁸*JD*, Vol. 8, p. 37.

Neil Flinders, a consistent contributor to Church periodicals, is presently pursuing a doctorate at Brigham Young University and based this article on his master's thesis, "Latter-day Prophets and Present-day Curriculum."

Worn-out Shoes

By Colen H. Sweeten, Jr.

*They skuff through a field of new-mown hay,
And kick the bales on a sunny day.
They follow a plow in the furrow cool,
Or chase a cat on the way to school.
The things a growing boy must do
Would make a hole in the toughest shoe.*

*Shoes, dug in the grit when a race commences,
Slide on the toes through countless fences.
They wade in the mud to catch a frog,
Fanned dry by the tail of a friendly dog.
Worn-out shoes are a thing admired,
Beside the bed of a boy so tired.*

A View from the Hill

By F. Anton Reeds

● Each of us had returned that day from a rather long business trip. At a luncheon counter we began to talk of our trips. Not of scenery nor of beauty along the way. No, we talked mostly of miles per hour and miles per gallon, of highways and detours, and of roadside restaurants.

We talked of cars and motors and horsepower. Then my friend recalled his old fishing car of a few years back, and I remembered a wooden-topped sedan of some 30 years ago. Somehow the conversation drifted back to the Model T's we once owned, longer ago than we like to remember, even if we were very young then.

There was an odd thing about that conversation, a thing that really struck me later as I thought over our brief chat.

When we began to talk of those cars of an earlier vintage, we soon found ourselves talking of other things—of memories those cars had brought us: memories of quiet fishing spots and rolling hills south of town, of the spring when the cherry trees were blooming, of the smell of fresh-cut clover in roadside fields, and of the dusty yellow of sunflowers.

"Do you remember the view of the town from the hill?" my friend asked. Suddenly there was a new light in his eyes and an eagerness in his voice

that all our talk of horsepower and mileage had never elicited.

I remembered the view. I suddenly recalled that there is a view quite as wonderful from the new highway as it swoops down into town from the north. I could not remember ever having mentioned that view or ever having heard anyone else mention it.

But I knew, in that moment, that something had happened to me with the years, and it had happened to my friend, too.

We no longer drove cars—we steered machines. We no longer were awake to the moment, to life itself, or to the things that made those earlier drives so memorable that we could recall them with keen pleasure so many years later.

Ten years from now we will never sit at a luncheon counter to talk of the beauties along the highways on those trips we had just taken.

The beauty was there. Nature has not changed, although these days there may be fewer sunflowers even in my native Kansas. No, we had changed.

But it is not that change alone that bothers me now as I remember our conversation and record our words. Rather, it is the gradual realization that it is not only along the highway that I am closing my eyes and my ears and my mind to the moment, closing them

to all the beauty of God's world.

I have asked myself a series of questions. I am ashamed of the answers, but they are questions, I believe, that badly need asking. Try them. Ask yourself these simple questions:

How vividly can I remember the people I met today (not just as figures who had something to do with this day's business transactions, but humans, friends, and people with dreams and aspirations and little sadnesses and happinesses as real and as deep as my own)?

Was there, during this day, in the eyes or words or manner of someone I met a mute appeal for only a tiny bit of understanding and sympathy that I did not see because I was too busy, too preoccupied with other things?

What can I remember of the last hours, days, and weeks at my place of business—the little things that have nothing at all to do with the job I do, the way the man at the next desk laughed, sighed, or sat staring out of the window, the little kindnesses of the day, the way the sun shone through the window, the buzz of a fly, the low humming of some contented person at his work?

Simple questions?

Go ahead—ask yourself.

Now.

○

FORK

"Why be defeated twice,
once by our mistakes
and again by our attitude toward them?"
—Lowell Bennion

By Lowell L. Bennion

A UNIVERSITY STUDENT came to my office one day after an institute class to discuss something of importance to him. His response to my greeting showed discouragement and dejection:

"If you knew all about me, I don't think you would have me in this building," he said. "I have committed every sin in the book—except murder. I was an adulterer at 17, a drunkard, a profaner. I've stolen grain and barbed wire by the truckload." He paused. "What do you think of me now?"

"God loves an honest man," I said. "Tell me, do you steal and live in adultery now?"

"No," he said quickly. "I was converted to Christ a short time ago. This has given me the strength to conquer the worst of my sins. But they are always with me. How does a man forget his sins? How, at least, can he get them out of his mind and give himself to the tasks at hand?"

As he talked, the words of Shakespeare came to my mind:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous matter
Which weighs upon the human heart?" (*Macbeth*,
Act v, sc. 3.)

This student would be in class next week. What could I say to lift his burden, to relieve him from remorse over the past, to free him to live creatively and wholeheartedly in the present with full powers of mind and heart?

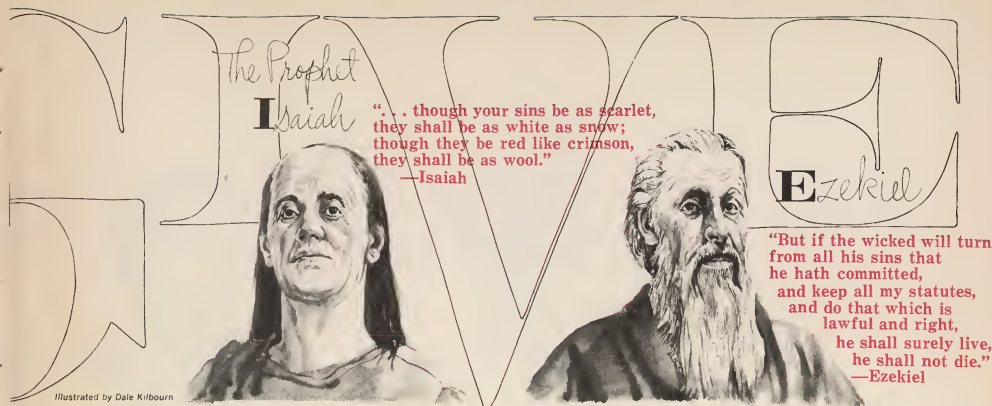
Aldous Huxley once wrote: "Chronic remorse . . . is a most undesirable sentiment. If you have behaved badly, repent, make what amends you can and address yourself to the task of behaving better next time. On no account brood over your wrongdoing. Rolling in the muck is not the best way of getting clean." (*Brave New World*, p. 7.)

Huxley's position makes sense. Why be defeated twice, once by our mistakes and again by our attitude toward them?

Matthew Cowley, a man who loved sinners and spent a good deal of time with them, once remarked, "A man is greater than all his sins." This is often forgotten by the person whose conscience is troubled by serious wrongdoing. His mistakes distort his perspective. All of his virtues, good deeds, and strengths, which really outweigh and outnumber his sins, seem overshadowed.

When we act badly or do evil, we impair precious relationships. We cause God and Christ to suffer because of what sin does to us and to others. Then we tend to withdraw from life in guilt and alienation; and more important, we become estranged from ourselves, thereby diminishing our own feeling of worth and dimming the image we have of our own identity. One may ask himself, "Who am I—the person I would like to be or the person I have been?"

In helping ourselves to answer this question, we must understand three different relationships: our relationships to Deity, to our fellowmen, and to ourselves. If all of these can be restored and enriched, the battle with our past mistakes will have been won. Life can begin afresh with new mind and heart.



Anyone who believes in God is naturally ashamed when he violates God's laws. And though he repents, he may still feel remorse and estrangement. But let us consider for a moment how God feels toward man as a repentant sinner.

Isaiah, after strongly admonishing his people to repent, to be clean, and to do well, adds: "... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.)

The prophet Ezekiel in very explicit terms portrays the Creator's feelings toward the penitent:

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

"All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. 18:21-23.)

And in a familiar modern revelation, the Lord declares:

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D&C 1:31-32.)

The good Lord has a single interest in man. He wants him to find joy—the joy that comes through fulfilling his own nature as a human being and as a child of God. When we do evil, God suffers, because he loves us and does not wish to see us destroy

ourselves. When we have the good sense to repent and to live in harmony with the laws of life that foster growth and joy, God too rejoices.

This fact is portrayed beautifully in the parables of Christ. In these marvelous stories are presented the Father's great love for the sinner and his rejoicing over the person who "comes to himself." In Luke, chapter 15, Jesus gives three closely related parables: The Lost Sheep, The Lost Coin, and The Lost Son. Read them!

In the first one the shepherd leaves the ninety and nine and goes after the sheep that is lost until he finds it, and then, rejoicing, brings it home on his shoulders.

And Jesus concluded by saying:

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.)

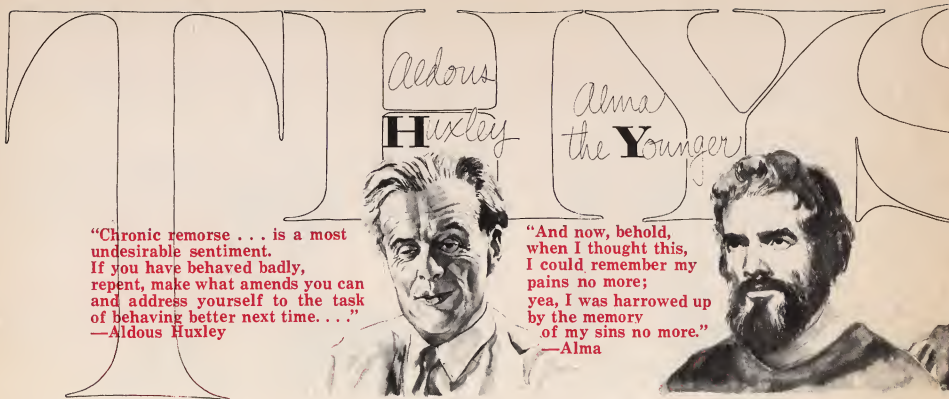
In the second parable a woman, having lost one of ten pieces of silver, lights a candle and sweeps and seeks until she, rejoicing, finds it. And Jesus said:

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10.)

In the third and most beloved parable, the younger son demands his inheritance and spends it in a far country in riotous living. Seeing his own foolishness, he turns back home seeking his father's forgiveness.

"... But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20.)

Rejoicing, the father celebrated his son's repentance and return. And why? "For this my son was dead,



and is alive again; he was lost, and is found. . . .” (Luke 15:24.) Twice Jesus repeats these words. Nothing else matters to this father. Past sins and heartaches are forgotten. “This my son is alive again.”

This earthly father portrays in a measure our Heavenly Father’s feelings toward a wayward son and God’s rejoicing upon his return. If human fathers and mothers can forgive, how much more They whose greatest attribute is divine love!

When we sin, we nearly always involve others—those whom we sin against and those who love us and are hurt when we suffer the consequences of evil. It is my observation that most people are glad to forgive an offense when the offender is obviously honest and penitent. In fact, many will forgive whether or not restitution is made. Men of true love forgive even if repentance is not achieved.

But should a neighbor refuse to forgive us, even after we have done all in our power to right the wrong against him, that is his privilege and responsibility.

Our own responsibility ends with full repentance. If we cannot right a wrong against one man, then we must serve *other* men and, with no thought of reward, contribute to the goodness of life.

Because memories haunt him, the most difficult task for the repentant sinner is to forgive himself. But how can a person “pluck from the memory a rooted sorrow?” This is a most difficult task.

Just as sunlight disperses the darkness of night, one way to crowd out and overwhelm memories of the past is to substitute satisfaction in the present. Many persons in Christian history have overcome the sorrow of their past by learning to follow Jesus in

the present. The Savior once said of one woman:

“Her sins, which are many, are forgiven; for she loved much: . . .

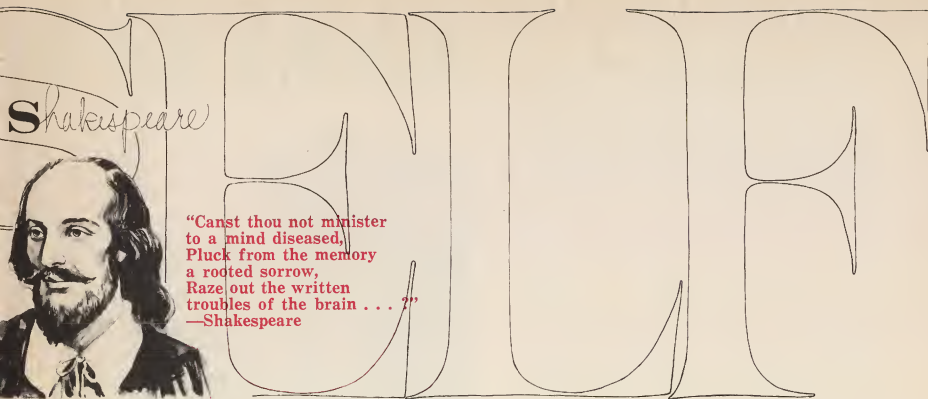
“And he said to the woman, Thy faith hath saved thee; go in peace.” (Luke 7:47, 50.)

The apostle Paul said: “Be not overcome of evil, but overcome evil with good.” (Rom. 12:21.) Evil is not necessarily overcome by fighting it directly. Thinking upon evil may make it indelible in the mind, but thinking and doing good will displace evil and its memory. Although the process is gradual, creative and productive thinking will come to the fore.

Sometimes simply trying to erase memories does not satisfy; it may seem almost dishonest—somewhat like sweeping dirt under the carpet. Something more is needed.

But it is true that a person *can* literally change his past. How? Granted, he cannot call back a deed done nor a word spoken. What is done is done. However, every day that one lives, he changes his past. Each day, even each moment, one borrows from the future and builds and enlarges on the past. The past is always changing, growing, and expanding. Each day represents a new whole; each event changes the meaning and importance of life.

Aristotle said, “The whole is greater than its parts.” A human body is more than the sum of its parts. An arm is one thing if hung on a wall, another if part of a whole body directed by a mind. So it is with our sins. When considered in isolation, they tend to fix themselves in our memories. Thus when they are fresh in our minds and recent in our past, they consume a large part of our lives. But as we build positive, wholesome deeds and thoughts, our sins become



a smaller and smaller part of our total being.

The student mentioned at the beginning of this article was a despairing boy in his teens. Today he is a fine husband and a loving father who is giving of his mind and strength in intelligent service to God and man.

At 18 his sins were a large part of his life, but each year they became less and less in the total reality of his being. The influence of evil associated with his early life is diminishing in direct proportion to his increasing influence for good among his fellows.

I once observed a house under construction. Because of the dull brick and cluttered yard, I judged the house an ugly creation in the making. But returning some time later, I saw that the brick was now part of a pleasing design, a design that reflected in the light of its windows a happy family inside. A life may be ugly to a point, but on the day godly sorrow leads to right living, goodness, beauty, humility, and strength begin to enter in. Even the evil that once was there contributes to compassion for and understanding of other sinners, and gives one a desire to help them be in harmony with life and with God. The truly penitent sinner, believing in the love and grace of God, can again accept himself. He is no longer a sinner or a failure, for he can now think of himself with respect and speak his own name in peace. He has "come to himself." And this is what really matters.

Alma the younger is a classic example of the repentant sinner. Like the prodigal son, he had reached the depths of sinful living. Of his state of mind he wrote:

"Yea, I did remember all my sins and iniquities,

for which I was tormented with the pains of hell. . . .

" . . . I remembered also to have heard my father prophesy . . . concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

"Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

"And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Al. 36:13, 17-21.)

Such is the joy of repentance. Alma bears witness to the power of the Spirit of Christ to "raze out the written troubles of the brain" even in the here and now.

As a minister of Christ, Alma's own life of humility, love, and diligence is a living witness that one can forgive himself and be wholly accepted of Christ. ○

Lowell Bennion is a member of the youth coordinating committee and associate dean of students at the University of Utah.

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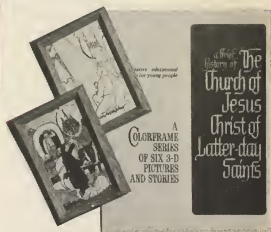
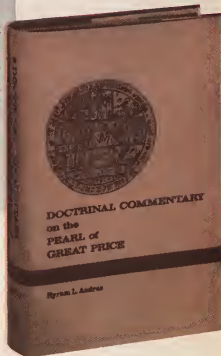
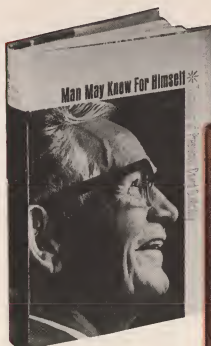
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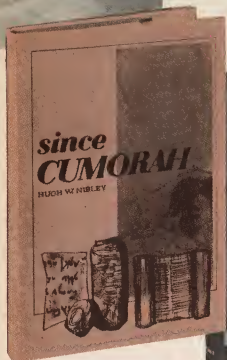
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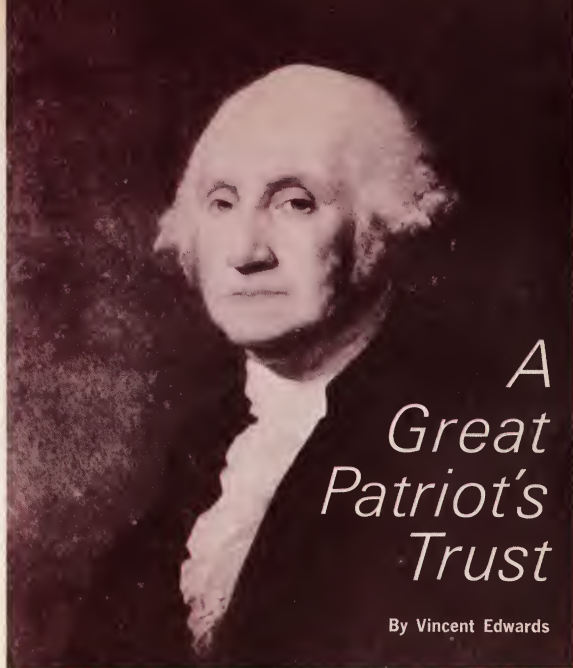
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A Great Patriot's Trust

By Vincent Edwards

● Probably not one American in 20 today knows how close this nation came to losing its first president while he was still in office. During the summer of 1789, when George Washington was a resident of the Macomb House on lower Broadway in New York City, he fell victim to a very painful malady—anthrax of the thigh. Never had he been so ill, and at times he suffered great physical torture from the disease.

At last, in an effort to ease his condition, Washington consented to an operation. The surgeon was Dr. Samuel Bard, one of the new country's best-known physicians.

As there were no anesthetics in those days, the operation called for heroic endurance. But Washington bore the knife without a complaint.

Afterward, during his convalescence, his suffering was so intense that he almost despaired of recovery.

"Do not flatter me with vain hopes," he pleaded with Dr. Bard. "I am not afraid to die, and therefore can bear the worst news you have to offer."

The physician, however, smiled confidently and said, "You forget, General Washington, that there are many things in your favor. I can assure you that your time has not yet come."

Washington's reply—typical of his character—revealed his great trust in God: "Whether tonight or twenty years hence makes no difference," said Washington. "I know I am in the hands of a good Providence."

Reading maketh a full man

— Bacon



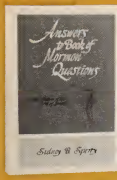
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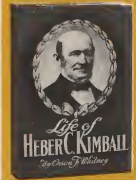
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The LDS Scene



Ogden and Provo Temples

President N. Eldon Tanner of the First Presidency addresses a gathering of stake presidencies of the Ogden, Utah, area and explains the need for two new Utah temples, one each in Ogden and Provo. A total of 28 stake presidencies in the Provo area (center) and 25 stake presidencies in the Ogden area (right) enthusiastically approved the proposals. Each temple will cost about \$2.5 million. The Ogden temple will be built on the Tabernacle Square in downtown Ogden, and the Provo temple will be built a half mile northeast of Brigham Young University campus. Use of the temples will relieve pressure on the Salt Lake, Logan, and Manti temples, which accounted for 51 percent of Church temple ordinance work in 1966.

Hemisfair Painting



A preliminary sketch is shown of "Christ in America," one of the major paintings scheduled for the Church's exhibit at the 1968 Hemisfair in San Antonio, Texas. The international exposition's theme, "The Confluence of Civilizations in the Americas," is of special relevance to the Church's exhibit, which emphasizes the Savior's visit to America.



Tongan Bank Manager

David Ka'ilili of Nukualofa, Tonga, has been appointed by King Taufa'ahau Tupou IV of Tonga to help establish and to manage the first government bank in Tonga. Brother Ka'ilili, a graduate in accounting of the Church College of Hawaii, will work under the prime minister of Tonga.



Nebraska Exhibit

Exhibits of the Mormon pioneer period were recently featured in Nebraska's Joslyn Art Museum in Omaha in celebration of Nebraska's centennial. Some of the exhibits included a small bronze replica of Toriel S. Knaphus' "Handcart Monument," a buffalo skull with a message on it, and other museum pieces. A booklet, "The Tragedy of Winter Quarters," was given all visitors.



Korean Deseret Club

Members of the Deseret Club of Korea, the first Deseret Club in the Orient, are shown as they met in their third meeting. Advisers to the group are Professor Lee Hong Jik, director of a museum at the Korean University and a famous Korean scholar and historian, and Jordan Tanner, cultural affairs officer associated with the U.S. embassy. "Our goal is to have a club at each of the major universities in Korea," said J. Spencer Palmer, president of the Korean Mission.



All-Church Softball

Members of an exuberant Kearns (Utah) Fourth Ward junior slow-pitch softball team give vent to victory yells following their defeat 2-1 of Midvale (Utah) Third Ward in all-Church softball competition. Other winners: senior slow pitch, Price (Utah) Fifth Ward defeated Provo (Utah) Sixth Ward 17-5; senior fast pitch, Monument Park West (Salt Lake City) Fifth Ward defeated Chandler (Arizona) Second Ward 4-2; junior fast pitch, Salinas (California) Ward defeated Chandler (Arizona) First Ward 5-2.



Tabernacle Choir on Tour

Tabernacle Choir members took a hurried tour through the U.S. pavilion at Expo 67 at Montreal, Canada, during their recent nine-day tour, which included concerts in Omaha, Nebraska; Montreal; Attleboro, Massachusetts, where they sang before 25,000 people—the largest live audience in Choir history; Chatauqua, New York; Saratoga Springs, N.Y., where the Choir was accompanied by the Philadelphia Orchestra; Detroit, Michigan; and Tulsa, Oklahoma. Rave reviews and standing room only audiences greeted the Choir throughout the tour.

Pan-American Games Winners



Wade Bell, University of Oregon track star, won a gold medal in the Pan-American Games recently held in Winnipeg, Canada, in the 800-meter race, with a time of 1:49.2. The world record is 1:44.3. Elder Bell, from Ogden, Utah, past president of the LDS Student Association at the Oregon university, holds the American records in both the 1,000-meter and 1,000-yard races. He is scheduled to represent the USA in the 1968 Olympics in Mexico City. Other Latter-day Saints who participated in the Pan-American Games were: Michael Young of Idaho Falls, Idaho, gold medal winner in the 138-pound division in wrestling; Dennis Lamb of Chandler, Arizona, third baseman of the gold medal-winning U.S. baseball team; Keith Russell of Mesa, Arizona, winner of a silver medal in diving and recent winner of the national AAU diving title; Jon Stanley of Ensenada, California, and John Alstrom of Fresno, California, members of the gold medal-winning U.S. volleyball team (Stanley was also selected for the all-star team); John Hatch of Colonia Juarez, Mexico, member of the Mexican national basketball team, which won the silver medal.



Fairbanks Flood Welfare

Thousands of pounds of supplies from the Church Welfare Program, including food, bedding, clothing, and cleansing materials, were shipped from Utah to Alaska to aid the Fairbanks flood victims. The supplies, distributed to more than 100 member and non-member families on the basis of need, were sent without charge by United Airlines. Also aiding the victims was radio station KATN of Boise, Idaho—owned by a Latter-day Saint—which spearheaded a drive for 20,000 diapers and for baby supplies.



Sunday TV Series

Fred Bluth, director, artist for a new 13-week half-hour television series sponsored by the Church, finishes an animation sequence for one of the programs. The series, titled "47 Happiness Way," will be beamed throughout the U.S. this fall on Sunday mornings to youth who are not normally attending Church. The programs, featuring actual classroom discussion and animation, are based on gospel principles.



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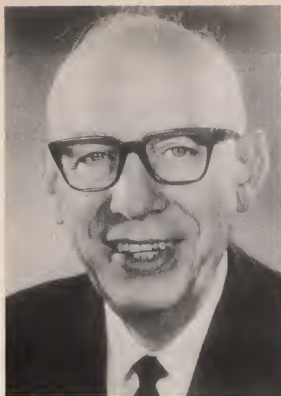
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68 YEAR

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Senator Wallace F. Bennett



Representative Laurence J. Burton



Senator Howard W. Cannon

The Era Asks

Seven Questions of Latter-day Saints In Congress

PART 1

Ten Latter-day Saints serve in the present U.S. Congress—three senators and seven representatives. Because of their important public positions and wide influence, their responses to some questions of relevance to Latter-day Saints should prove to be thought-provoking. They are: Senator Wallace F. Bennett, Republican, Utah; Congressman Laurence J. Burton, Republican, 1st District of Utah; Senator Howard W. Cannon, Democrat, Nevada; Congressman Delwin M. Clawson, Republican, 23rd District of California; Congressman Richard T. Hanna, Democrat, 34th District of California; Congressman George Vernon Hansen, Republican, 2nd District of Idaho; Congressman Sherman P. Lloyd, Republican, 2nd District of Utah; Senator Frank E. Moss, Democrat, Utah; Congressman John E. Moss, Democrat, 3rd District of California; and Congressman Morris K. Udall, Democrat, 2nd District of Arizona.

Q—How do you feel about the Supreme Court decisions on school prayer?

Congressman Udall of Arizona—Many people have written to me the past three years saying that the Supreme Court “has taken God out of our schools.” I think they fail to

understand what the Court said, what our history tells us, and what place the church holds in a nation founded on separation of church and state.

What the Supreme Court has said, in decisions reached in 1962 and 1963, is that the First Amend-

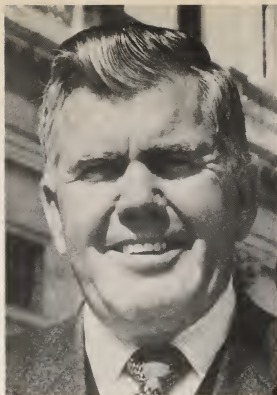
ment prohibits a state from composing prayers and ordering them recited in public schools, and from requiring the reading of the Bible and recitation of the Lord’s Prayer in classrooms.

A reading of American history will reveal that these decisions were consistent with the words of our founding fathers and with many state court decisions over the past 178 years. The First Amendment reads: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . .” I believe this amendment has contributed greatly to the atmosphere of religious tolerance that distinguishes this country from many other nations of the world. It has not deprived our country of religion but has drawn a rather distinct line between church and state. I would hate to see any change in that pattern.

Those who have expressed shock at the recent Supreme Court decisions perhaps do not realize that this issue was resolved long ago by many of our states. In the last century there were a number of bitter battles over prayers and Bible reading in public schools. In one celebrated case an 11-year-old Roman Catholic boy in Boston was



Representative Delwin M. Clawson



Representative Richard T. Hanna



Representative George V. Hansen

whipped with a stick for 30 minutes before consenting to recite the Protestant version of the Ten Commandments. In Cincinnati, Catholics were accused of atheism because they objected to the same "voluntary" Bible-reading rule being debated today, and out of this dispute arose actual episodes of fighting and bloodshed in the streets.

Because of these episodes, ten of our states have adopted language in their constitutions forbidding such exercises. Fifteen other states have forbidden prayers and Bible reading by statute, and another ten states generally look with disfavor on such practices. In other words, what the Supreme Court ruled was already in either the law or the general practice in 35 of our 50 states.

Congressman Hanna of California

A careful reading of the Supreme Court decisions should lead to the conclusion that the Court's main purpose and concern is the protection of the individual. I think too many people interpret the decisions as being a negation of prayer when, as a matter of fact, what was opposed was the imposition of a form and content of prayer ar-

rived at by an official or semi-official authority. It seems to me that the doctrine of our Church, which emphasizes the individuality of prayer between the petitioner and his Heavenly Father, tends to support the position of the Supreme Court decision.

Senator Cannon of Nevada—

I am essentially in accord with the historic view on this question, namely, the need for separation of church and state. Prayer is a private matter, and therefore, as the Supreme Court has stated, it should not be prescribed by school authorities. However, this does not mean there is no place for prayer in the public schools. I firmly believe that our schools are in need of the influence of prayer just as much as are our homes.

Senator Moss of Utah—

The Supreme Court decision on prayer did not say that children could *not* pray in public schools; it held only that children could not be compelled to say a set or specific prayer. Any public school can allow, and indeed encourage, any child to pray voluntarily in that child's own way, and can set aside a period for the child to do so.

There cannot be any teacher-led praying in which everyone in the class—Christian, Hindu, Buddhist, Jew, agnostic, or otherwise—can be forced to say any established prayer, or any general prayer that may be written for the occasion. Because there has been some misinterpretation of the Supreme Court ruling, because I believe so strongly in the power of prayer, and because I support the individual's right to voluntary participation in prayer, I am co-sponsoring a resolution before the Senate that will amend the Constitution to clearly establish this right.

Congressman Burton of Utah—

Contrary to the holdings of recent Supreme Court decisions, I do not believe that the provisions of the Constitution can be construed as prohibiting the offering of prayers in the public schools. I fail to see how the offering of a non-denominational prayer in a public school in any way violates the prohibition against enactment of laws respecting the establishment of religion. The offering of such a prayer neither establishes a religion nor interferes with the rights of individuals with respect to their own religious practices. Persons who do



Representative Sherman P. Lloyd



Senator Frank E. Moss



Representative John E. Moss

not wish to participate in such prayers are free to decline to participate, or to temporarily absent themselves from such places where prayers are being offered.

Each day the House of Representatives begins its session with a prayer; so does the Senate. The very Supreme Court which has forbidden prayer in the schools begins each day's session with the supplication, "God save the United States and this Honorable Court." Our country's motto is "In God We Trust." Our public buildings and money carry this inscription.

The Declaration of Independence makes reference to God, as do the inaugural addresses of each of the Presidents of the United States. The National Anthem likewise carries references to God. So does Lincoln's famed Gettysburg Address. By act of Congress just 13 years ago the words "under God" were added to the Pledge of Allegiance. Each year the President proclaims a "National Day of Prayer."

Obviously, a reverential feeling for God is an integral part of the fabric of this nation. I look upon the Supreme Court's decisions in the school prayer cases as unwise attacks on this long-recognized acceptance of a divine Redeemer

by our governmental institutions and leaders.

If the Court is to be consistent, it seems to me, it will soon find it necessary to strike God from all of our public utterances and institutions. I do not think that this is what the Court intends, but by its unfortunate prayer decision, it has certainly embarked on a road that leads in that direction. It is not out of the question that the Court will reverse its decision on the school prayer subject, but I think it quite unlikely. In my view, the language of the First Amendment is sufficiently clear to allow for prayer in the public schools, and I therefore regret that an amendment may be necessary to firmly uphold this practice. There appears, however, to be no other way.

With respect to the school prayer issue, however, I believe some additional personal observations are appropriate. I grew up in a Mormon environment. Most of my friends were Mormons; so were my teachers in the public schools. I think it correct to say that the schools I attended had an inevitable Mormon "flavor." Yet I do not recall a single time when prayer was made a part of activity in the school. I point this out to

show that, at least insofar as my own experience is concerned, it has not been the practice to include prayer as a part of the school programs in areas of predominant Mormon concentration. Thus, apart from the constitutional question—which I feel is extremely important—I am not at all certain that the school prayer issue has direct application to the Latter-day Saint community.

Q—Of all the problems confronting the American people, which one gives you the greatest concern?

Congressman Hansen of Idaho—

I believe that materialism is of greatest concern today, inasmuch as it is the foundation of Communism, socialism, welfarism, and the "something for nothing" concept. One facet of materialism, Communism, has, in its determination to conquer the world, enslaved hundreds of millions of people, murdered tens of millions, and instigated wars and terrorism in every corner of the world. Another facet of materialism takes a terrible toll in either robbing men of their initiative, causing them to become wards of society, or encouraging them to seek "the easy



Representative Morris K. Udall

way," which is reflected in the growth of lawlessness to monstrous proportions.

Congressman Hanna of California

—In the context of immediate and long-range impact, the plight of the have-nots or underprivileged nations constitutes the gravest problem facing all people on earth today, as the gap between available resources for food and fiber and the demands upon these resources increases.

Senator Cannon of Nevada—

World peace clearly constitutes the universal aspiration of all nations. It is a condition that cannot be resolved until the world accepts the inherent right of nations to decide their own destiny without coercion. The acceptance of the rule of law and international standards of justice are essential to the achievement of this elusive goal. Although I have been disappointed in some actions, I believe that the United Nations has played a role in peace keeping and is an organization that should be nurtured to perform an even greater stimulus to peace.

Congressman Clawson of Cali-

fornia—The continuing and accelerated course of our people and government toward a socialistic and eventual communistic society with all of its attendant implications, including the loss of individual freedom, loss of free agency, and loss of faith in God, is our greatest problem. Under our constitutional form, whenever the government undertakes to correct all the social ills that assail us, an erosion and decay in ethics, morality, virtue, and many other spiritual values that have their roots in religious foundations seem to occur, perhaps because government is prohibited, as some assume, from teaching or promoting such principles.

Congressman Udall of Arizona—

The greatest problem confronting the world is the population explosion. We already have reached 200 million, and it now appears our population will be 288 million by 1990. The drain on our resources will be staggering. Consider this fact: The total amounts of water, copper, and iron needed just to sustain the present U.S. population for the remaining years of their lives are larger than the total used by all men, women, and children who previously lived on earth.

Or consider this: To bring the rest of the world's present population up to the living standard of the United States would require 20 times the present use of the earth's mineral resources. And this demand would exceed all the known mineral deposits in the world.

That is the situation today, before the world's population expands further. Now consider what will happen when the present population of three billion people doubles by the year 2000—and doubles again in less than 35 years. Anyone looking at these figures will realize that no problem in the history

of mankind has been of greater magnitude. Right now we're in a happy lull, not fully realizing what is in store for us, just as the world happily dozed before the start of World War I.

Congressman Lloyd of Utah—

The overriding problem today is international peace keeping and the containment of Communist aggression. There are four alternatives confronting us in Vietnam. They are:

1. To continue our present policy, bringing to bear whatever power is necessary to prevent a Viet Cong military victory but always making clear our willingness to negotiate a settlement along the lines of the President's note to the United Nations.

2. To win; bring our full military power to bear; devastate Hanoi and, if necessary, China until they agree to stop organizing and supporting internal subversion of existing Asian governments.

3. New American peace initiatives: To put into effect U Thant's call for an independent U.S. ceasefire (to be broken only under attack); to announce U.S. intention to accept the results of free elections (in which Communists may participate) in South Viet Nam; to challenge Hanoi and the National Liberation Front (Viet Cong) to begin negotiations or stand before the world as the group which wants to continue the killing.

4. To get out of Viet Nam. We have no legitimate interest or purpose there and are engaged in an immoral policy to which there can be only one reaction: stop.

Congressman Hanna of California

—The problem of peace. It seems to me that in the base of any solution to this problem must be the principle of appreciation for the worth of every individual

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wherever he may be or whatever his circumstances in terms of color, nationality, worldly goods, or any other standard. Until all individuals everywhere enjoy that consideration for human dignity which we as Americans hold so dear and we as Christians strongly espouse, then world peace will not be with us.

Q—In America, politics sometimes has a bad connotation attached to it, making it seem unworthy of serious involvement by high-minded persons. To what extent is this true or false?

Congressman Udall of Arizona—

It seems ironic to me that most Americans hold up to their children the models of Lincoln, Jefferson, and Theodore Roosevelt, and then denounce the profession they followed. Each of these great men was a politician, yet some parents tell their children that to be a politician is bad. The practice of law or medicine is encouraged, but service to one's countrymen through public office is discouraged. I believe it is the duty of all honorable men to make government better, taxes more equitable, services more efficient, benefits more uniform. Where there are dishonest men in politics, they should be replaced, not by other dishonest men, but by the best men this country has to offer.

Congressman Clawson of California—

Frequently the term "politics" is used in corporations, businesses, institutions, even churches, to describe situations when some

questionable action occurs. It is the common use of the term in so-called "private" reference that has perhaps created the impression in the minds of the American people. High-minded persons can serve as honestly and effectively in political activity as they can in any other field. I find no reason for believing that irregular behavior is an automatic pattern when a person enters the political arena.

Congressman Burton of Utah—

It is true that in some quarters politics has a bad connotation. That doesn't make it so, however. Plato conceived of the politician as having the highest possible calling. Our own scriptures make frequent reference to the value of serving one's fellowmen. A true politician is in every sense a servant of the people.

Senator Bennett of Utah—

Public service, particularly at the local level and in situations involving the granting of contracts and the control of jobs, very frequently produces graft and corruption; this often happens because the person involved in political office—in the insecurity of such jobs, which are also generally low paying—may himself be looking for an opportunity for graft. In the higher and more responsible state and federal offices, this kind of situation is very rare, and the voters who have the final determination of this situation seem generally to be discriminating. After nearly 17 years in the Senate, I have been brought in contact with at least 200 senators, and I can assure you that from the

"All sunshine makes a desert."

Arabian Proverb

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Autumn Is a Glory

By Grace Barker Wilson

Autumn is a glory,
An always glad surprise.
On some smoky morning
Rub stardust from your eyes,
And see the tawny splendor
Of newly painted leaves,

And tread on golden carpets
The errant west wind weaves;
Quaff tangy scents that tingle—
What thrills within us rise!
O autumn is a glory
'Neath Indian summer skies.

point of view of personal responsibility, I have found them to be above the average.

Congressman Lloyd of Utah—

It is true that politics has a bad connotation among many people, and there are many writers and editorialists who seem dedicated to creating an image of Congress as unworthy. This is done by emphasizing the shortcomings rather than the virtues of members of Congress and the Congress itself. As one long active in public life, I respect the job that must be done if we are to be well-governed, and I am alarmed by the great damage that can be done by persons who are either basically destructive in their comments or who neglect to use their influence in a constructive way to improve the quality of elected officials.

There is a satisfaction that comes from attempting to meet the challenges of political life that I hope and believe will continue to attract men and women of character and ability, and it is heartening to realize that positions of high public trust continue to attract healthy competition.

It is true that a political campaign can be distasteful and disheartening to one's family. President Truman said, with reference to political action, "If you don't like the heat, get out of the kitchen." There are many who don't necessarily "like the heat" but who consider that kitchen work is essential nevertheless. I would hope that the more high-minded a person becomes, the more concerned he will be about quality in public service, and I am pleased to state that I find no lack of high-minded individuals who are willing not only to run for public office, but also to work hard in behalf of candidates at local, state, or national levels whom they feel will perform creditably in public service.

(To be continued)



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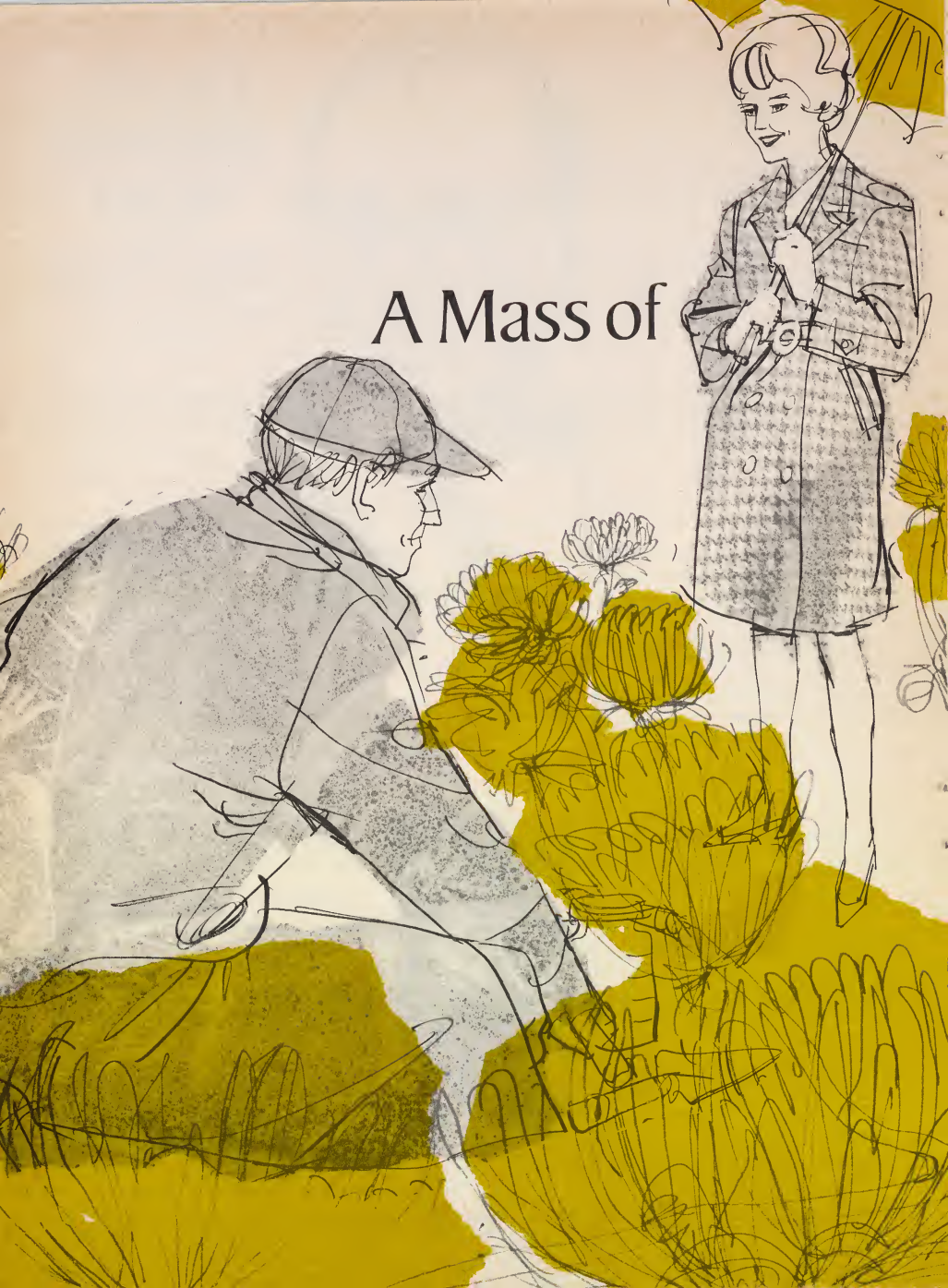
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A Mass of





Chrysanthemums

By Kay Haugaard



Illustrated by Ted Nagata

● The wet sidewalk was slippery with maple leaves. Trying to avoid them, Irene put her head down against the drizzle, held her books inside her coat, and managed to pass the other students without colliding. She was finally going to Mr. Crandall's office to tell him how much she had enjoyed his class. She should have told him right after the semester ended, but she had been in a hurry and had told herself she would do it later. It was now a whole year later. She had to drop by his office before this semester's mid-term exams started, or she would never make it.

As she turned the corner by Farley Hall, she saw a mass of chrysanthemums. She had noticed them every day this semester on her way to English history class. Now the whole patch was in glorious bloom. She wondered if there was ever a more conscientious gardener. He spent much time on this one spot, as though he took a personal pride in it, and his efforts were paying off beautifully. Irene admired the mass of color as she went by.

When she got to the porch of Farley Hall, she loosened her sodden scarf and removed it. Had it really been over a year since she had walked down

this pale green corridor to Mr. Crandall's class with such dogged resignation? She had thought she wanted to be a teacher until she started taking all the required courses. How could she bear to sit through something called English Composition for Teachers? What's in a name indeed? There was a whole world in that fusty title.

She had thought the teacher of such a course would be a dried-up little man puttering around among his participles, parentheses, and punctuation, and concentrating on keeping the grade book and attendance record in perfect order, computing class averages, and grading on the curve. Such a teacher would probably never even touch on the soul of any important idea. How could she someday teach of the beauty, the depth, and the soaring heights of English literature if she had to first endure such a soul-dehydrating experience? "This too shall pass away," Irene had muttered, as she took an unobtrusive back seat.

And then she had seen Mr. Crandall for the first time. He was just as she had imagined—a light man in a baggy gray suit, his narrow head crested with long white hair that was combed from one side of



his head to the other as though to cover a bald spot; his chin and nose were pointed, and he had a short, thick, gray moustache.

Then he had looked up—just looked, with a clear gaze. “And what have we here? Our latest crop of little schoolmarns? Are you all getting ready to go out into the world and root out the evils of ‘ain’ts’ and split infinitives?” he had asked, looking over his glasses with the barest hint of a smile. It was not what Irene had been expecting.

Throughout the semester, he always spoke quietly, but with confidence, and in a manner that assumed his students were intelligent human beings. He had a wry, warm humor, and during the semester that followed (and ended all too rapidly) he never mentioned a grade book.

They discussed speech levels. Irene hadn’t realized how she had instinctively used different words to say the same thing to people of different ages and authority, such as a teacher, a classmate, or a little sister. They made lists of regional words and slang. Mr. Crandall collected words for a hobby the way other people collect stamps or butterflies. He explained the origins of many words. Irene was sur-

prised to know that the slang expression “pig,” which stood for a homely girl, hadn’t originated on their campus. It had been used by the Greeks!

Mr. Crandall was in love with language. As he told them of the origin of the alphabet and the structure of the English language, he made language a strong, living, changing force that tied us to history and the rest of the world. He spoke with life and a love of words, and Irene felt awakened to ideas and possibilities she had not known existed. She was sorry she had judged him so rashly and wrongly. He had made it seem an important, even a noble thing to help people increase their understanding and appreciation of the powerful tool of language.

It seemed that aside from those who had been in his classes, no one even knew Mr. Crandall. Quiet, small, diffident, he seemed to crumble and fade into nothingness outside the classroom. The few times Irene had seen him outside class, she recalled again her first impression of him as a man of little importance, drudging away in an unnoticed, dusty corner of the world.

But today, Irene would finally tell him how much she had enjoyed his class. The stairs still squeaked.



The office door, with "Morton Crandall" painted on the glass, was already open. Irene put a hand on the knob and pecked around, wondering whether she should go in. On the desk and floor were cardboard boxes filled with dusty, faded books. Two elderly ladies were taking them from the shelves, which were almost empty now. The one with the shingled hair looked up.

"I was looking for Mr. Crandall," Irene explained.

The woman adjusted her glasses on her nose. "My dear, I'm sorry. Mr. Crandall passed away last week."

Irene stared at the woman. She swallowed nervously. "I see . . . I mean . . . I am so sorry. How did it happen?"

"It was his heart."

"I'm very sorry." It was such a feeble thing to say. Irene turned slowly and walked down the hallway in a state of bewilderment. She felt strange, almost angry. He didn't have the right to just drop out of the world like that? She felt her nose begin to prickle and her eyes grow hot. The tears brimmed to the surface. Oh, poor Mr. Crandall!

Why had she waited to tell him of her appreciation for his class? Was it foolish to think it would

have mattered? But he would have appreciated it—anyone would. She wiped her eyes with the back of her hand and sniffed loudly, trying to compose herself.

As she turned the corner of the walk from Farley Hall, she saw the brilliantly colored chrysanthemums, and they warmed her like the sun. The gardener was still there, kneeling on the ground in his glistening wet raincoat. He had on an old flat, soiled cap.

Irene started to walk by toward the dormitory, but then she looked at the gardener as though she had seen him for the first time. She walked over to him. "You planted them, didn't you?"

Seemingly startled at hearing someone address him, he turned around quickly. "Yes, Miss, I sure did."

"It's one of the prettiest parts of the campus. You really have a way with flowers."

He took off his cap and the breeze blew his hair. He smiled broadly. "Thank you, Miss, that's right nice of you to say so. Right nice!" And he nodded again, with evident pleasure. ○

This month's fiction is based on a true experience of the author while she was attending college. Kay Haugaard of Pasadena, California, mother of three boys, is a much-published writer and recently received her masters degree.

Yours—Truly

By Ruth Stewart Schenley

*As we are on this planet's crust
A drift of interstellar dust,
So you are on this heart of mine—
As on her captive moon—earthshine.*



Richard L. Evans

The Spoken Word

Loyalty, Character, and Conduct

Loyalty, like love, is not just a sentiment, and not simply what someone says, but something that is proved in performance by character and conduct—loyalty to principle, to family, to country; loyalty to self, and not forgetting loyalty to truth. "It is not enough to talk about the honor which characterized our ancestors," said Frederick Stamm; "somewhere we must get the sense of loyalty to keep that honor. . . . A parent must . . . find a way to inspire in the child a . . . loyalty to the family. . . ." And as to country, "let the parent hold up before the youth in the home those fine qualities of citizenship upon which his . . . country was built."¹ "It is a beautiful thing to maintain our loyalties," said William Bigelow. "It is easy to let them slip. For loyalty always means sacrifice. . . . The best of us need an exhortation to keep alive our loyalty to those [principles and] institutions"² that have made possible what we are and what we have. "Loyalty is a force, not a sentiment; a course of conduct, not a creed. It means being with, not merely for. 'He that is not with me is against me,' said the world's greatest leader. It means active intervention when you see a law being flouted."³ Loyalty is respecting, defending, supporting, living by law. "Action is the very essence of loyalty."³ Indeed, one cannot conceive of loyalty to country without in fact defending it. As to self: It would be difficult to conceive of a person's being loyal to self in doing anything that would destroy inner peace, offend conscience, or impair his highest possibilities, or that would cause him to be less than alert, or foolishly hazard his health. As to principle, as to truth: ". . . whatsoever things are true, whatsoever things are honest, . . . just, . . . pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, . . . think on these things"⁴—and be loyal to them. And so we pause in loyalty and gratitude to those who, on that far-off [day], "put all that they had on the altar and . . . did what they knew was right."³ Loyalty is no mere sentiment, but something of substance, of character, and conduct.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 6, 1967. Copyright 1967.

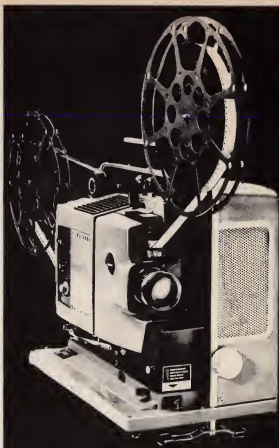
¹Frederick K. Stamm, "Loyalty," *Good Housekeeping*, Sept. 1937, p. 14.

²William Frederick Bigelow, "Loyalty," *Good*

Housekeeping, July 1932, p. 8.

³William Frederick Bigelow, *ibid.*

⁴*Phil.* 4:8.



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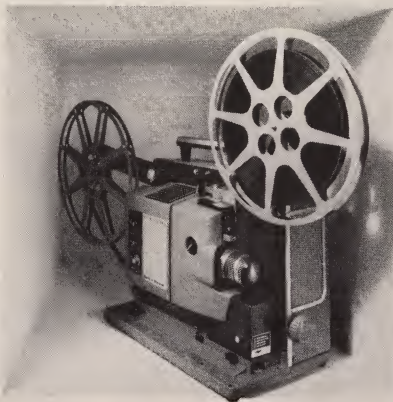
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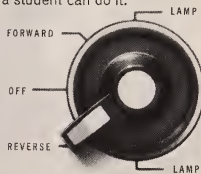
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INTERMOUNTAIN'S LARGEST DIAMOND DEALER

Best of Movies

By Howard Pearson

● *The Happiest Millionaire*, one of the final five major productions to have the personal stamp of approval of Walt Disney, will stand as a monument to the type of entertainment he fostered.

It is going into release in a few situations this fall and will be in general release later. It represents the laugh-provoking, tune-filled, heart-warming type of picture that was associated with the wizard of show business.

The film also introduces to movie-goers one of the most versatile and bright performers to come along in seasons. The young man is Tommy Steele, who portrays an Irish butler in the household of an American millionaire's family in the early part of this century. The screen lights up every time he appears. He dances with ease; he sings with happiness; and he acts with an abandon that makes it enjoyable to watch him.

He is starring with Fred MacMurray, Greer Garson, Gladys Cooper, Geraldine Page, and a delightfully refreshing young couple—John Davidson and Lesley Ann Warren.

The Happiest Millionaire will be familiar to many persons as a book about some unusual wealthy families. The action centers on the father, played by MacMurray. He is a character who combines Bible classes with boxing, associates with boxers, keeps alligators for pets, and loves his only daughter, Cordelia Drexel Biddle, who wrote the story on which the play and musical are based.

Besides the father's antics, the story centers on the romance of Cordelia and Angier Duke, a wealthy young man who is tied to his mother's apron strings, and whose mother almost ruins his romance until Mr. Biddle takes a hand.

The Happiest Millionaire, like nearly all Disney pictures, introduces some wonderful songs to the public—13, to be exact. One, "Fortuosity," could become a hit.

Dealing with the Irish, the film, as expected, has a robust scene or two, but the message of right living always rings through loud and clear. For instance, in a reference to tobacco, it is stressed as "evil." Mr. Disney's own beliefs in America, individuality, and family life are stressed several times. *The Happiest Millionaire* could win an Academy Award as best movie of the year. If it does, it would be the only Disney feature-length production to win the top award. It certainly deserves the top honor.

In addition to *The Happiest Millionaire*, movie-goers should enjoy *Thoroughly Modern Millie*, the tune-filled satire of the 1920's which stars Julie Andrews, Carol Channing, and Mary Tyler Moore; *The Gentle Giant*, story of a partially domesticated wild bear, which is being made into a television series under the title of Gentle Ben; *The Gnome-Mobile*, a fantasy comedy starring Walter Brennan and the two delightful children from *Mary Poppins*; *The Reluctant Astronaut*, starring Don Knotts as a spaceman who fears heights; *The Perils of Pauline*, featuring Pamela Austin of television commercial fame as a sort of female Harold Lloyd; *Tammy and the Millionaire*, the adventures of the delightful teenager; *The Young Americans*, an outstanding film dealing with a cross-country tour of the popular singing group O

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.



Western South

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • October 1967

"Youth—the Future of America" read the three-foot-high placard backing the speaker's platform. Facing us were a crowd of Shelley, Idaho, youth who had gathered from summer jobs of water-pipe moving (that's an irrigation job) and baby tending to hear your Era of Youth editors give them counsel. We loved mingling with youth council members at an elegant fresh-from-the-garden supper before the meeting and dance. Welcoming us, with posters promoting the Era of Youth section, were Mrs. Dell Jensen, Delynn Fielding, Alane Stringham, Jackie Madsen, Bruce Tew, Muriel Brittain, Frank Hanney, Donna Jean Hansen, Glen Burke, Vickie Fielding, Paul Petersen, Francis Lawler, Val Allred, Kristie Stell, Craig Hobbs, Linda Wade, Ted Dye, Sharon Marshall, Robert Walton, Margy Kirby, Mark Thompson, and Raylene Everett.

On Scene with the editors



There was so much fun, friendship, and excitement at Farragut, Idaho, at the 12th International Boy Scout Jamboree that very few of the 11,000 Scouts present from 89 nations suffered homesick pangs. At LDS Church services on Sunday morning we met with Scouts from Chile, Germany, Japan, the Philippines, New Zealand, England, Ghana, and other lands, as well as representatives of the Church youth from every section of America. President N. Eldon Tanner, President Marion D. Hanks, and Bishop Robert L. Simpson spoke to the assembled boys and their leaders.



A tri-state high school convention was our reason for being in Ontario, Oregon, but we slipped away with Nyssa Stake leader Dale McLane to watch LDS youth in action, sprucing up their ward. "It's fun working together, especially if it's for the Church," explained one smiling girl, wringing out a mop. The teens cleaned benches, books, stairs, floors, walls, and the church library. It sparkled, and we were impressed.



Thanks to the kindness of Disneyland officials (especially promotion manager Eddie Meik), a group of Salt Lake Mormons mingled with Californians on a memorable outing. Dave Hansen, David Giles, Carla Cannon, Art Swindle, Kristine Jacobsen, Jaime Cannon, Richard Burton, and Tony Cannon had one wonderful time playing missionary with guides and tourists at the attractions.



How would you like to attend a testimony meeting somewhere in South Vietnam? We did, and the sobering experience made us very proud of our choice LDS servicemen in that embattled area. You'll learn more about them each month in these pages.



The Editors



Era of Youth

**Gospel
Principles
Especially
For You**

Remembrance

A Church leader in an eastern city was approached by a little boy and asked to come to the boy's home, where his sister was seriously ill. Although he didn't know the boy, the older man responded immediately. He found the home to be a wretched one-room basement in a tenement. The mother had died, the father had disappeared, and the 15-year-old sister had carried on for the younger children. For almost a year she had been both breadwinner and mother, and now she lay in the terminal stages of a fatal disease.

They talked that night of the future, of Heavenly Father's plan for his children, and of the joy that a homecoming would bring. The girl found warmth and peace in this Church leader's words and in their prayer, but one persistent question kept coming to her childlike mind:

"But *how*?" she asked. "*How* will he know that I belong to him?"

As he prayed silently for help, the man received even as he gave. Looking down at the frail little creature, he saw on the ragged blanket the shriveled and work-worn fingers that had

kept the dishes washed and the clothes ironed and the food cooked—fingers that by service and sacrifice had brought life to a little family.

"Show him your hands," he said quietly. "He'll know you belong to him."

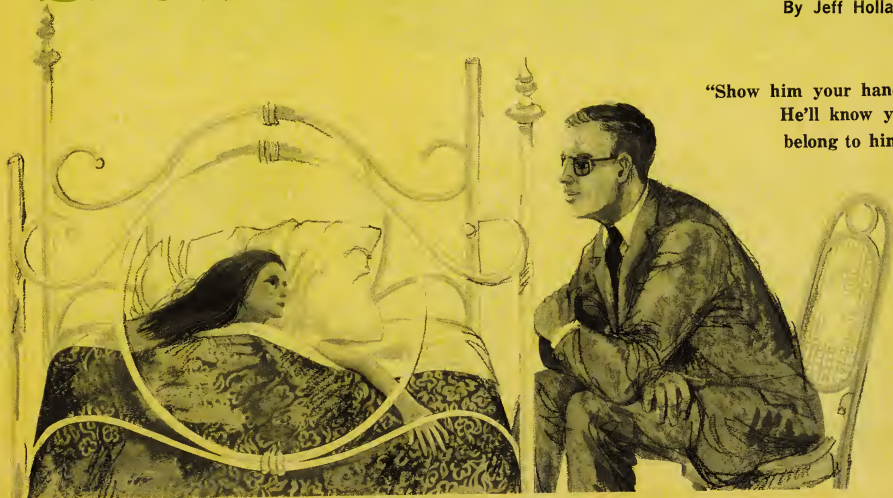
The lesson this good man taught is one that all of us must believe—that honest service in a noble cause is rewarded, that bread cast upon the waters will return, that sacrifice does bring forth the blessings of heaven.

It helps to remember, too, that real sacrifice means more than "giving up" something. It means giving it up in a special way—giving so that it is *sacrificium* or "made sacred." How exciting it is to see young people throughout the Church sacrifice and make their lives sacred in the process! Most are rejecting opportunities to participate in fads, so that standards of excellence might be made sacred. Many are sacrificing time and money for missions, so that testimonies of Jesus might be made sacred. Some are sacrificing their lives on battlefields, so that principles of peace might be made sacred.

LDS youth everywhere are showing their hands and giving their hearts to the Lord.

Show Him Your Hands

By Jeff Holland



"Show him your hands.
He'll know you
belong to him."

- ☐ I don't want to spend four long years in college.
- ☐ I know I'll never finish a four-year college course.
- ☐ I haven't the money for a university program.
- ☐ I don't want to be a teacher, engineer, doctor, or lawyer, but I would like to earn a good living, so what can I do?
- ☐ Must I go to a university to be a success?

The above are common questions and statements made by high school students; if more plainly stated, this is the basic question:

After High School, What?

Question: I already know how to type.
What can the LDS Business College teach me, and how long will it take?
Answer: Business training is more than typing. LD can train you quickly in all these fields:

3 months:
Comptometer
IBM key punch
Dura-tape punch
Sensimatic

6 months:
Clerk-typist

9 months:
Bookkeeping
Stenography
Fashion merchandising

15 months:
Executive, medical,
or legal secretary

18 months:
Professional fashion
merchandising
IBM computer technology
Marketing-sales
Accounting and
business administration
Court reporting



Everyone has a bus load of fun on the Storm Mountain outing.



Diane Wood, rear, and Sandra Cook reign over Founder's Day celebration.

Registration is the first step for any course of study.

Ortha Smith instructs Bonnie Collins in the less obvious business skills.

Bonnie Marchant and Dale M. Anderson acquire the abc's of computer technology.



Church School System Series

Question: How will I get a job after I complete the course?

Answer: The college has a full-time placement director who arranges interviews between graduates and employers. We have more than six job opportunities for each graduate!

Question: Where is the Church's business college?

Answer: The LDS Business College is nestled among towering shade trees just four blocks east of Temple Square in Salt Lake City. It is within walking distance of the business, entertainment, and religious centers of the valley.

Question: I hate to leave my hometown and ward. Won't I feel like a stranger and somewhat lost?

Answer: You will feel right at home. We have our own college ward and chapel on campus. You'll attend meetings just as you've been doing. The college has a full-time LDS institute on campus and a chapter of Lambda Delta Sigma. LD's MIA activities are held on a stake basis on the University of Utah campus.

Question: High school days were fun because of all the activities. Is there anything to do at LD besides study and go to church?

Answer: Each fall the students elect a council, which plans and directs dances, outings, banquets, and parties. In addition, LD has basketball and softball teams, which play in a Salt Lake athletic league. Each quarter during the year features a variety of social activities to keep life far from dull.

Pleasant surroundings — a trademark of the LD campus.

Question: It sounds good. How can I enroll?

Answer: High school graduates with a C average or better are admitted by completing an application and sending it to the college with the registration fee, a transcript of credits, and a letter of recommendation. Computer students must complete an aptitude test.

Question: I've heard that business college is just for girls. Is this true?

Answer: No. Most of the students in marketing, computer technology, and accounting are male.

Question: I live outside Utah. Is there an out-of-state fee?

Answer: The tuition fees are the same for all students. Students at LD come from 20 different states and 10 foreign countries.

Question: Where do out-of-town students live while enrolled at LD?

Answer: The college has a new girls' dormitory for on campus living. LD is in the heart of Salt Lake's apartment district and can help men or women students find suitable accommodations off-campus.



Stephanie Williams learns how to become a papertape typist.

There's always plenty to eat at the spring carnival.

Question: Where do some of LD's graduates work?

Answer: They are found in key positions in banks, insurance companies, federal and state government offices, church offices, oil companies, and almost every other type of business.

Question: What kind of degree can I get by going to business college?

Answer: By completing a 15- or 18-month course, you will receive an associate degree; this is a regular junior college diploma. The shorter courses award business college diplomas.

Question: Can I get into a professional occupation with a junior college degree?

Answer: Yes. You can become a CPA, computer programmer, professional salesman, private secretary, or fashion buyer, just to name a few. Question: Big schools don't seem to have a personal touch. How large is LD?

Answer: LD's size is one of its advantages. We have 400 students during the largest quarter of the year. You'll find the classes small and a real personal interest shown by the instructors.

Question: Most big colleges have been around a long time and have established good reputations. How old is LD?

Answer: The LDS Business College began in 1886. It is 81 years old this year—the West's oldest business college.

Question: To whom can I write for a catalog, application, and more information?

Answer: Write to the Dean of Students, LDS Business College, 411 East South Temple, Salt Lake City, Utah 84111.





Sacramento's "Sandy Shore Singers" combined their talents to entertain fellow Californians at an MIA social and have enjoyed tremendous success ever since. They've sung at seminary, institute, and church events. They've even won a cash prize in a local hootenanny contest. Their specialty is folk songs, both modern and standard.

What kind of youth make up such a group? What do they do besides sing and go to church? Are they extra-special people? To such questions, the answers are pictured here. They're young, like you. They love the Lord and his work, like you. And besides their music there is much else that they do that makes each one special, all right, but not so out-of-the-ordinary that others of you all over the world couldn't follow their example. The thing that has made them successful has only partially been their talent. They work. They practice. They take it seriously. And they give of their talents freely and happily.

Sandy Shore Singers



Dennis

Dennis Larson

Every chance I get I hunt and fish in the California wilds. I also like to tinker with the saw and hammer around home.

Jim Fisher

Gymnastics is a sport that is quite new to me, yet it has become my favorite. I have taken it in school and have been practicing it during the summer. I had dreamed of sking all my life and recently had the opportunity to learn. It is also a great sport. Music is just about as important to me as anything. I play the trombone in the school band. I also play the piano, guitar, harmonica, and recorder.

Jim



Rosemarie

Rosemarie Humphrey

I don't really have one main hobby. I like to do just about anything that involves teenagers, such as going to dances, parties, shows, and the fair. I enjoy cooking pastries, and eating them too! I sew most of my own clothes and love to swim.

Alan Fisher

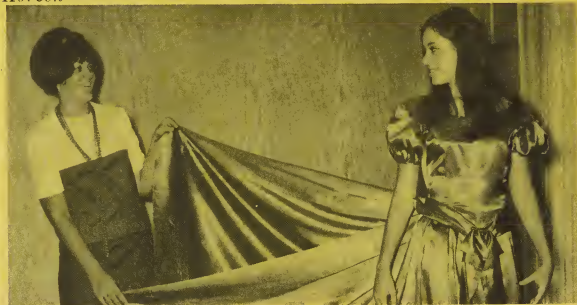
I am the youngest member of the group. I like to spend a lot of the time during the summer swimming. I like to ride my skate board, although I sometimes fall. My brother Jim is teaching me gymnastics. Sometimes I get discouraged because I can't do as well as he does. When I get older I hope to go on a mission.



Koreen Mills

I have many hobbies, some of which have to do with sewing. I was wardrobe mistress for the roadshow that came to Salt Lake last year. I have made clothes for other people as well as for myself. I taught tennis last summer with the recreation department. I like to swim and do water ballet. I love to teach and have taught both Primary and Sunday School classes this past year.

Koreen



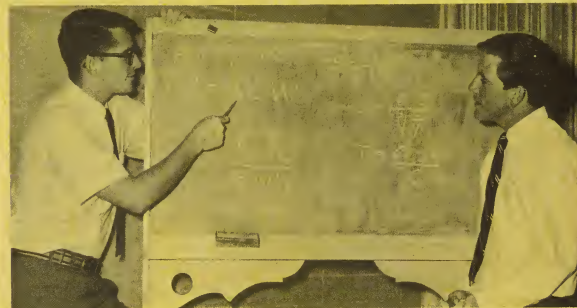
Elaine Cox

Some of my favorite pastimes are reading (especially poetry), sewing, modeling, baking, and modern dance. I find discussions about philosophy and religion fascinating. I love being with people and studying them. I would rather sing than do almost anything else. I am a convert, and I think being a Mormon is fun and exciting. I am the chorister of the junior Primary and a seminary student.

Elaine



Cathy



Val

Mark

Val Lewis

I grew up in Sacramento and played high school baseball, basketball, and football. I was a student officer and played trumpet in high school dance bands. I received a B.S. degree in civil engineering from the University of California at Berkeley, where I was on the baseball team.

Mark Lewis

Solving problems is one of my hobbies. I also like sports and have played baseball for Hiram Johnson High School for two years, have played in two all-Church softball tournaments, and have snow-skied. I also enjoy golf and usually score in the high nineties.

Cathy Fisher

One of my favorite pastimes is cooking. Not burning the food I cook is my greatest reward! I also enjoy all kinds of sports, although my favorite is baseball. I played on the girls team in our ward. I have fun baby-sitting, too.

On Miracles



By Linda Chadwick

*Our modern tastes deplore the magic tales
Of virgin birth; brilliant stars are known
To be of gas; we photograph the pales
Of moon, and chip her edge with rocket cone.
The elements of life are test-tubeized,
And men of wisdom soar to distant lands,
And gold and precious gifts are merchandized,
And radio amplifies the angel bands.*

*And yet, I can believe that one still night
The miracles of knowledge, unexplained,
Blessed the rustic world in neon light,
As a visitor from unknown spaces came.*

*I can believe He was the Son of heaven, too,
For, unexplained, I know the miracle of you.*



College life means exciting life—from the dance floor to the classroom. Deanne Henrickson, Dave McKay, Louise Dial, and Ray Smith put books aside for an afternoon record hop before they attend Elder A. Theodore Tuttle's stimulating religion class.



An Evening With . . .

By Steve Stoker

*Opportunities to meet other university students
with common interests and standards of character . . .*

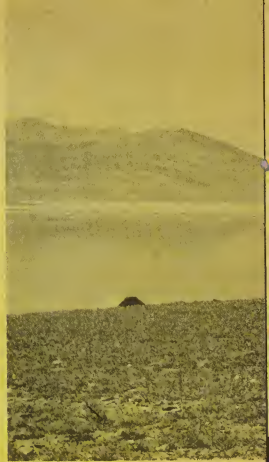
*Challenging discussions with LDS men of academic excellence
who have something vital to say about the life of
the LDS student in the atmosphere of higher learning . . .*

*Words of insight and perception about the dynamic part
a religious education plays in the world of knowledge
from a General Authority, institute faculty members,
and student leaders . . .*

*A three-way dance—three orchestras and thousands of
students from the freshman open house, university
stakes, and the LDS Student Association
who are interested in meeting . . . "you"*

Polly Garner, Curtis Booth, Ray Smith, Hal Goates, Dave McKay, Jim Beardall, and Dan Engh leave class absorbed in thought. Minutes later Dave, Deanne, Craig Hansen, Louise, Ray, Hal, Polly, Curtis, and Dan catch Steve Stoker's piano improvisations.





These boys are doing an assignment in priesthood class. Jerry leads the music.

They meet at dawn to discuss how they will travel to the island.

The island is reached by crossing the bridge and driving over seven miles of salt.

Arriving at the island, the hunt is on—in jeeps and power wagons—to drive the horses to the corrals, and the job of "cutting out" the stallions from the mares begins.





The Vanishing Cowboy

By Eldon Linschoten

The real-life Mormon youth cowboy bears little resemblance to the folk hero projected by Hollywood. Today's cowboy still wears the usual levis, hat, and white shirt, but he uses a different kind of horse—a red 80-horsepower, four-wheeled jeep.

With our three modern-day cowboys, let's join a wild horse roundup. On a desert? No, sir! We are going to an unusual island in the middle of the Great Salt Lake in Utah.

This island is 12 miles long and five miles wide. On it live about 200 wild horses and lots of rabbits. Completely surrounded by salt water, the island has five deep flowing wells that give ample water for the survival of these animals, who eat all they want from grass that completely covers the land. For shade the animals hide under cliffs and trees. They have never had to have food brought to them, winter or summer.

Let's accompany the cowboys to this island on a roundup—Mormon-style.

Dawn, June 1, 1967:

Three boys arrive at the home of President Henry Richards in Salt Lake City, Utah.

Their ages—16 to 19.

Their backgrounds—each different in his outward appearance, but

similar in his love for home, Church, and country.

They represent the cross section of today's Mormon youth. The only thing that they protest is having to get up in the mornings (don't we all?). They wear their hair short. They respect girls and education, and above all, they honor their priesthood on Sunday and the other six days of the week. They are not afraid to give an honest day's work. They are not afraid of hard work (as these pictures show), nor do they go out of their way to avoid defending the country that gives them the freedom they cherish so much.



The work of building the gates and loading the trucks to take the horses back to the mainland is not an easy one.





One morning finds one of our "Mormon cowboys" hanging up his rope and saddle to serve his country in peace and war. But with God's protecting hand, he will return to another roundup.





Youth Speaks

By Robyn Sandberg

Attending a small liberal arts college just outside of New York City is exciting. My experiences in New York and the remarkable educational plan of the school I attend have brought opportunity for my growth in many directions. Perhaps the most important growth has been in my understanding of the gospel. I am the only Latter-day Saint at the school, and this presents many challenges. I have been involved in provocative discussions with people who know much and who expect me to know more than I do about the Church. This has meant that I have had to read and study in order to take part in discussions.

I am the only college student in the ward that I attend. The other young people in the ward have gone west to school. However, being one of the few young people in the ward has few disadvantages. The adults

are friendly and kind. I am lucky to be a part of so intelligent and mature a group.

The Church has come to mean more to me by my living away from my home in Salt Lake City than it could have if I had continued to live there. I have had to question more deeply. My early intuitive belief that the Church was true is now strengthening itself into a testimony based also on knowledge.

These words from the Book of Mormon have acquired special meaning this year:

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (3 Ne. 14:7-8.)

I am very grateful for the special opportunities I have had these past months.



Getting to Know You

By Carol Knight

These students have learned that "a wise man will make more opportunities than he finds." (Frances Bacon.)

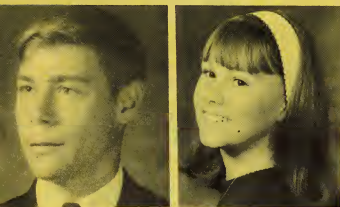
Remembering their successes of the past year, they approach the coming school year with hope for new opportunities to learn and grow.

Reed Keller . . .

. . . remembers his painting being hung in the Phoenix (Arizona) Art Museum.

Talent and ingenuity won Reed \$150.00 in the junior museum's high school art contest with an abstraction, featuring three people, which he entitled "Family Home Evening."

Reed is an active member of the priesthood quorum and MIA of the 19th Ward, Phoenix West Stake.



Shannon Larsen . . .

. . . remembers hunting for a "spare moment" during a successful senior year.

A radiating testimony of the gospel and a glowing personality gained for Shannon respect and admiration at her high school, where she was honored with 12 other seniors in the Senior Spotlight, selected by her classmates as senior prom queen, homecoming queen, and "most popular girl," kept busy with her responsibilities as year-book copy editor, and rewarded for steady effort with a 3.5 grade point average.

At her ward in Pikes Peak Stake, Colorado, Shannon is welcoming opportunities as a youth missionary, Primary teacher, seminary student, and gifted speaker.

Barbara Smith . . .

. . . remembers the recent baptism of her father, which made their family a complete unit in the Church.

Devotion to the gospel and a desire to seize every opportunity spurred Barbara on to complete 78 honor badges after 1,272 hours of work. She also served as president of her Mia Maid class in the Port Pirie Branch of the Southern Australian Mission.



David Burton . . .

. . . remembers the satisfaction of working on his project aimed at finding a cure for cancer.

Nine months of research and an inquisitive mind won for this lucky student a two-week trip to Germany and Switzerland, the result of achieving "best in fair" honors with his project at the 1967 regional science fair in Tampa, Florida. He will continue to study microbiology and medicine this fall at the BYU, where he has a scholarship.

Gary R. Hatch . . .

. . . remembers winning two trips to Kansas City and winning the national FFA speech contest—all through his activity in the Future Farmers of America Club at his school.

Perseverance and a sense of responsibility motivated Gary to earn his Duty to God Award and to become an Eagle Scout. He is a member of the Prescott Ward, Flagstaff (Arizona) Stake.

Besides his months of research, David was busy last year making the most of more opportunities as he played on the varsity basketball, baseball, and football teams, wrote for the school paper's sports section, earned his Duty to God award, placed second in the Sons of the American Revolution speech contest, played clarinet in the band and piano for the school concert choir, and served as seminary president and ward organist in Dunedin Ward, Tampa Stake.



The Laurel Class of the Upland II Ward, Pomona Stake . . .

. . . remembers being presented their Individual Awards as an entire class at the ward gold and green ball.

A feeling of purpose and group unity caused nine of them to come within a

few meetings of 100 percent attendance, two to receive their Individual Award for the first time, one to achieve 100 percent attendance, and one to be responsible for bringing her whole family into the Church.



"I asked a successful brain surgeon if he would meet with the boy. . . ."

**Messages
From
General
Authorities**

**By Elder
Alvin R. Dyer**



Leadership for Tomorrow

Jesus once said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.) For this reason we constantly encourage you not to leave God out of your education.

I recall working with a group of young men, most of whom had just entered college. All but one attended to their church responsibilities while seeking an education. This one young man, a brilliant student who had attended church regularly, suddenly stopped coming to church. He told me that since it was necessary for him to work Saturdays and some week nights in order to pay his tuition and other school expenses, Sunday was the only day he could do his heavy studying. He said that he still felt the same about the Church, but it was not possible to excel in his studies and still devote time to church work. He was sincere in his thinking, and his grades were straight "A."

I told the boy that I knew it might be possible for him to become the finest engineer in the country, but what would it profit him in the end if he had not also strengthened his spiritual values? I asked a successful brain surgeon and church leader if he would meet with him and endeavor to show from his own personal experience how the boy could pursue his university training while remaining active in the Church. Their meeting and discussion turned out to be very effective, for soon this young student was again attending church regularly and scheduling his time in order to keep up his grades. He later filled a mission for the Church. After graduating from the university with honors, he attended a technical school in Massachusetts. Today he ranks very high in his profession, and he continues his activity in the Church in a position of leadership. ○



Richard L. Evans

The Spoken Word

Between Parents and Children

There is often too much distance between people who should keep closer—a remoteness that separates those who live in the same place. It happens too often between parents and children, who basically have much in common but fail to open up, to take time to talk things out, to understand. We see and read of breakdown of respect, failure in the home, lack of teaching of children. Yet many who are young and seemingly indifferent and difficult to teach are sincerely seeking guidance, sincerely waiting for counsel that often doesn't come in a form that is convincing, or at a time when they will take it—young people waiting for leadership, for a sure and certain sound, and for convincing examples to follow. In a major magazine, this is what one youngster was quoted as saying: "I don't get authority at home. We're just a bunch of people who go about our business and live under one roof. One of these days I'd like to sit down and find out from my parents what they really believe in."¹ Conviction is contagious. We must give our children standards they can count on. And even when they don't seem to take counsel in just any form in which we offer it, there are times when they will accept what we are saying by the way we live our lives, and we should make sure our lives are such as they can safely follow. In any case, we must keep doors and arms open, homes and hearts and communication open, from infancy, from childhood, from the years of youth, that they may know that they can confide, that they may know they will receive understanding answers, and not, as our Savior said, "stones when they ask for bread."² Early and always, quietly and considerately, we must teach them virtues, honesty, morality, causes, consequences, the commandments, the laws of life—not compromising principles when they are searching for solid substance. Heaven help us to draw closer in communication and companionship, with the courage and conviction to teach our children the things of honor, the timeless truths, and let them see and feel the meaning of our teaching in the lives we live, with character and love and quiet consistency.

¹"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 30, 1967. Copyright 1967.

²Quoted in *Time*, January 29, 1965, p. 57. ³See Matt. 7:9; Luke 11:11.

Autumn Recurring

By Beulah Huish Sadleir

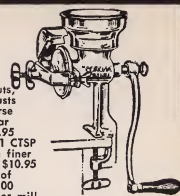
*Crisp the shining apple,
Crisp the autumn air,
Wing to the last bird,
Harvest to the fair.*

*Plenty lifts a promise
Tall as faith can be;
October idles on lone hills
With silken serenity.*

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The Parable of the

Part 2

● The problem of values is also apparent in George's attitude toward the words of the Prophet on standards of dress, dance, and music, as well as in his treatment of the Prophet's stand on pornography. His attitude brings up the age-old question: when does a prophet speak as a prophet?

It seems incredible that that question should be of such great concern to so many Church members. Fine lines are drawn and redrawn in attempts to justify personal opinions that conflict with the words of the Lord's prophets. The result of these verbal gymnastics is the conclusion that a given statement is "merely" the Prophet's "personal opinion" and therefore it may be ignored or even opposed. The difficulty lies in the standard that George applies to determine when the Prophet is speaking as a prophet and when his word is to be heeded. That standard is this: when the Prophet agrees with George, the Prophet has received revelation; and when the Prophet disagrees with George's

reasoned judgment on an issue, he is offering his personal opinion.

The danger in this approach is obvious. Yet there is no other standard that one in George's position can realistically apply. That position calls for a consideration of the qualifications of persons the Lord chooses to be prophets and the reason the Lord bothers to have prophets at all.

Three major qualifications for prophets may be identified. These are spiritual maturity, superior intelligence, and an awareness of the practical problems facing the Lord's children. Spiritual maturity includes the ability to discover the will of the Lord, combined with the strength to do what the Lord asks. No man on earth is more capable in this regard than the Prophet of the Lord. Few people would deny the powerful intellect that has been possessed by each of the Presidents of the Church.

Together with this depth of spirituality and this intellectual excellence, the Lord's prophets

have been intimately conversant with everyday problems that beset humanity. These are no "ivory tower" theoreticians. Through lives devoted to counseling and helping others, they have developed keen insights into the needs of members of the Church. These qualities, combined with a prophetic calling, make a prophet's judgments—even judgments of a personal nature—most difficult to improve upon. Presumptuous indeed is that man who would ignore the counsel of the Lord's Anointed.

Some would limit the Prophet's jurisdiction to religious or moral issues. Anything more, they say, is personal opinion. The source of this notion is obscure. Perhaps it stems from a similar idea in the Catholic church that the Pope is infallible in matters of "faith" and "morals" only, when making a definitive statement in his capacity as head of the Catholic church. Or it may be a reverse twist to the doctrine of separation of church and state. The reasoning may run like this: If the state can't tell the church what to do, then the church should in decency refrain from telling the state what to do. It

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Comment- al-ized Saint

By Ernest F. Schülzke

should be obvious that the one does not follow the other.

The chief difference between any head of state and the Prophet of the Lord is that a prophet has insights and information that a head of state lacks. These he obtains through revelation from the Lord. Not only is it proper but it is also desirable that the Prophet should advise on matters political, cultural, intellectual, or fashionable when the Lord so prompts him.

Even a cursory examination of the scriptures reveals that prophets through the ages have given advice on many subjects. People who have ignored or rejected their advice have been proved wrong. The Lord has said, "... verily I say unto you that all things unto me are spiritual. . . ." (D&C 29:34.) Indeed, there is nothing that we do or fail to do that does not in some way affect us spiritually. The Lord looks at all that mankind does from a spiritual perspective. President J. Reuben Clark, Jr., said:

"... there is no limitation as to the matters to be covered by that scripture of which the Lord speaks. Having in mind that this church of

ours is a practical church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they may speak. That conclusion to me is inevitable.

"Anything and everything that affects the well-being of us Latter-day Saints or that has to do with our religion, may become part of that scripture. . . ." (*The Improvement Era*, May 1944, p. 270.)

What, then, is the Prophet's task? It is to lead, to guide, to direct, and to enlighten the children of God wherever and whenever possible. And it would seem that God's children who are truly committed to him would welcome any advice that the Prophet may give.

Now why all of this emphasis on modesty and dignity? What difference does it make if a girl's dress covers her knees or not? How can her attitude toward this affect her exaltation and that of her friends? The answer is simple. Immodest dress encourages immodest behavior that too often leads to grievous moral violations. What is so immodest about short

skirts? An apostle of the Lord has written the following about factors contributing to unchastity:

"The world-wide attack on chastity has many facets, all of which converge on the one point: the destruction of virtue.

"What are these facets? One of the most widespread is our manner of dress, with its direct emphasis on sex appeal, and when we use that expression, we have in mind its literal connotation—an appeal to the sex urge.

"Mothers and daughters alike bow to dictum of fashion. They may or may not realize what they do, but let it be understood plainly that abbreviated, revealing clothing has the base appeal for which it is deliberately designed." (*Church News*, Nov. 26, 1966, p. 16.)

And again:

"The Savior teaches: 'Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it.' (D&C 59:6.)

"That little phrase 'like unto it' covers a multitude of situations. With respect to chastity, for example, does it not cover all approaches to sex sin, including petting, neck-

"Is bathing suit competition compatible with modesty?"

"Movies and literature on immoral themes tend to break down one's resistance to sin."

ing, seductive approaches, and indecent exposure?

"What is indecent exposure? The courts have a definition of their own, but so do simple people without legal training who have thrust before their eyes the type of exposure which is evident wherever present-day women are seated, even in religious gatherings." (*Church News*, Jan. 7, 1967, p. 16.)

The use of the word "seated" should be noted. Many young ladies believe that as long as their close-fitting skirts reach somewhere close to the knees when they are standing, they are complying with the standard. Yet it is when they are seated that exposure really becomes a problem and that immodesty becomes pronounced. To ignore that fact is to sacrifice the spirit of the law merely to obey the letter. In this manner the purpose of the standard becomes effectively frustrated.

Undoubtedly language such as that used in the quoted statements is shocking to many young ladies who wear revealing clothing. Often they are innocent of any sensual motives but are blind victims of the fashion barons. In their innocence these young ladies have not grasped the truth that many, many men look at them through lustful eyes. But that is not all. Even good men and boys can have implanted in their minds unwholesome thoughts that could lead them to their downfall.

But what of George's contention that "to the pure all things are pure"? The fact is that few mortals

have reached that degree of purity which qualifies them for celestial glory and places them beyond sin. Yet even for men who think only pure thoughts, immodest dress is a source of embarrassment. President Hugh B. Brown has given the following advice:

"Girls, will you please not follow too closely the fashions of the day? . . . if young women knew how good men, young and old, react to improper exposure, we doubt if they would be so foolish

and naive." ("Purity Is Power," BYU Devotional Speech.)

Immodesty may take many forms. For example, how compatible with standards of modesty is participation in the bathing suit division of the conventional beauty contest? How modest is the daughter of Zion who allows her measurements to be broadcast to all the world as though she were some kind of animal? Where is the modesty of a young lady who, clad only in a bathing suit, would parade under spotlights and before television cameras? President Joseph Fielding Smith has said:

"The tendency of the times is towards evil. I deplore, and I know my brethren do, the tendency in the world which Latter-day Saints imitate and copy, as far as the women are concerned, at least in their dress. . . .

"Some of our good, clean, virtuous daughters vie to become Miss America or Miss Utah or California or some other state, and they have to be put on exhibition like prize cattle and go through all kinds of stunts and dress so they have to show their bodies. Pardon me for talking plainly. I think it is disgraceful that we have reached that point in our lives where, as one of my good brethren said several years ago, 'Virtue, modesty are dead.' Now we need reformation." (*Take Heed to Yourselves!* pp. 233-34.)

In a similar vein, if in a slightly different context, President Hugh B. Brown stated:

"The exposing of the body to public view, . . . is like a 'for sale' sign indicating cheap, shop-worn, or marked-down goods. . . ." ("Purity Is Power.")

Where is the contest with a "Christian service" division? or a "beauty of character" division?

Dignity and modesty are hallmarks of true sons and daughters



of God. That rule extends to matters of music and dance. The music played by the Lads of the parable is not dignified. Nor are many of the songs they sing. Some of the words of these songs, as well as much of the dancing that accompanies them, are vulgar and suggestive. Consequently, they are not a proper recreational diet for one who aspires to celestial glory. Yet George and others would contend that everybody must "let himself go" sometime.

This is precisely the excuse that the world gives for the commission of numerous sins—adultery among them. There are limits as to how and how far one may let himself go. Those limits have been set by the Lord through his prophets. Refusal to remain within these guidelines can result in a loss of one's spiritual powers.

To those who claim to have no immodest or immoral thoughts as they engage in similar activities, Bishop Robert L. Simpson has made the following pointed observation:

"If unsavory thoughts have not entered your mind as your partially exposed body is allowed to contort in a most unladylike manner, you are most likely just beginning in your fad dance recreation. But I can promise you that there are others on the same dance floor, those whom you have chosen to affiliate with, that are not as naive as you are. One or more of the opposite sex is very likely watching you rather closely. He is likely making plans for you in his future. But I promise you, young lady, his future plans so far as you are concerned don't even extend beyond tomorrow's dawn. They are all included in tonight. It is a rather remote possibility that a worthy priesthood holder who thinks only in terms of eternity would be anything but repulsed by such an ex-

hibition." ("Do Your Standards Show?" BYU Devotional Speech.)

President David O. McKay has made the following plea:

"... we think the test of a proper dance is not whether the dancers have evil intentions, but whether the dance is of such dignity and propriety that, even to an onlooker, it suggests nothing but style and good grace. After all, young men and women of our Church should shun even the appearance of evil, and that is why we would very much prefer that you avoid the current trend of what, to many of us, appears to be vulgar dancing. There are too many fine things in this world for the young people to engage in without resorting to dances that are questionable." (*For the Strength of Youth*, p. 14.)

These observations are not made by men who look upon the youth of the Church as depraved. Rather, they stem from a realistic appraisal of the problems that confront youth in its quest for godhood. They are the result of intimate association over many years with young people whose dreams have been shattered in heartbreak as the result of repeated exposure to such situations as the ones described. And these observations arise out of a sincere desire to help youth achieve its highest potential. How blessed are the members of the Church to have living prophets to guide them!

In deciding that his son is better off playing with the Lads than cavorting with youth gangs in town, George is falling into a common error. That error is the setting up as a standard of our progress someone who is less perfect than we. There is no surer road to mediocrity in things spiritual or temporal. The only way to better ourselves is to set up as our standard someone who is better

than we and then to strive to attain that standard. George would do well to ask not how well off his son is, but how well off he could be with a little more effort.

Reference has been made to vulgar and suggestive movies and literature. Volumes have been written in the attempt to define what is "obscene." No such attempt will be made here. The United States Supreme Court has ruled that a book may not be considered obscene for purposes of criminal prosecution unless it is "utterly without redeeming social value." Under that ruling, much that is undesirable secures a mantle of respectability. Latter-day Saints will recognize therein a favorite satanic device: that of making sin and filth palatable by dressing it in somewhat respectable clothing—the easier to trap the sons and daughters of God. Acceptance of that standard as our own would be to court disaster by playing into Satan's hands. Standards for Latter-day Saints must be higher—much higher—if they as a people are to retain their spiritual strength.

Movies and literature based upon immoral themes, be they ever so subtle and entertaining, tend to break down one's resistance to sin. Indulged in repeatedly, they can lead to the acceptance of immoral behavior as something pleasant and to be enjoyed. Many of the so-called "cute" movies referred to in the parable fall into this category. Their subtle nature is their most dangerous quality. Frequent exposure effectively brainwashes their victims and makes them easy prey to temptation.

Such movies and literature make light of the privilege of procreation within the sacred bonds of marriage. There is a vast reservoir of circumstantial evidence that the less subtle and more openly vulgar materials share heavily in the re-

sponsibility for many of the sex crimes that are a result of de-ranged minds.

Let's take a final look at George. Does he really love the Lord with all his heart? Does he really want to know the Lord's will? Does he serve the Lord—or other gods? Has he committed himself totally to the Lord? Where does his allegiance really lie? The Savior's words bear repeating:

"He that hath my commandments, and keepeth them, he it is that loveth me. . . .

"He that loveth me not keepeth not my sayings. . . ." (John 14:21, 24.)

The conclusion is simple. Love of the Lord is demonstrated, not verbalized, by keeping his commandments, not by rationalizing around them. George and Jenny sustain President David O. McKay

as the Lord's spokesman. Yet they accept only part of what the Prophet says—that part with which, on the basis of their own reason, they agree. That with which they disagree, they ignore or get around. The paradox is obvious. Despite their protestations that they love only the Lord, their actions show that they do not.

What gods do George and Jenny serve? The god of social prestige and worldly acclaim, the god of money, the god of Sunday TV, to name a few. How do we know? The standard is plain. In case of a showdown, which god wins? In the case of the B's, the Lord loses too often. George and Jenny claim desperately to want a closer relationship with the Lord. Yet they are unwilling to pay the price. The price is not great when measured in terms of the benefits to be re-

ceived. It is obedience. It is total commitment to the Lord. It is humility and complete reliance upon the Lord. It is faith in his word and the word of his prophets. It is acceptance of that word even when understanding in an intellectual sense is incomplete. It is love of fellowman. That is the price. It would require effort. It would require change—change of thought patterns, change of attitudes, and change of behavior.

There is some of George and Jenny in most of us. We live too much in compartments. Our great individual challenge is to become a harmonious whole, with the gospel of our Lord permeating that whole and directing its course. There lies our opportunity for greater spirituality and a closer relationship with our Father in heaven. ○

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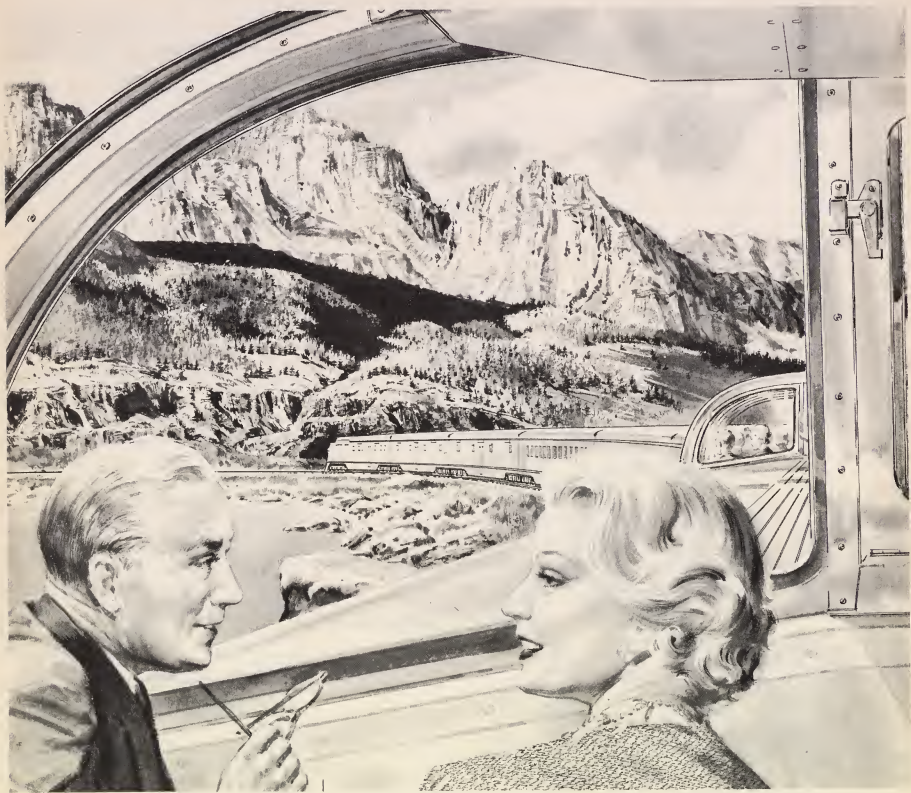
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Everything to be used in constructing the ditch
was carried into the canyons upon the backs
of the men.

Hurricane Ditch



Lest We Forget

By Albert L. Zobell, Jr.
Research Editor

The settlement of the West by the Church goes hand in hand with the story of water. Wherever there were possibilities for irrigation, a thriving, healthy area grew. This retelling of the making of the Hurricane Ditch has been selected because, cameo-like, it glimpses many of the problems and solutions of hundreds of villages. The bringing of water to parched lands is truly a priceless heritage of the Saints.

● For 30 years and more the pioneer folks of Utah's Dixie had looked with awe at the Virgin River, a stream of uncertain flow and shifting bed. If only that water could be controlled for their advantage! Survey after survey followed discussion after discussion, each ending in the gnawing futility of such a project.

As the decade of the 1890's dawned, men took a long look at the arid horizons surrounding their own small "dinner-basket" farms in the river lowlands and at their growing and land-hungry sons. They decided that there *must* be a way to keep their crops growing in the summer dry season, to build new farms, and to keep the river from breaking the dams and filling their ditches and farms with sand.

It is impossible to know who was responsible for the project's beginning. John Steele of Toquerville may have envisioned the dam site in the steep rockbound canyon. Levi N. Harmon, Toquerville's schoolteacher, thought that a canal opening Hurricane Bench could be constructed. And James Jepson of Virgin reached the conclusion that it all was feasible.

The meeting to organize the project was held July 11, 1893. From the minutes of August 25, we read: "The Secretary reported that the Co. Surveyor had made the preliminary survey for the proposed Canal, the length of which would be about seven and one half miles; a fifteen foot dam would be required at the head; about two thousand acres of land can be irrigated; the land is of the best quality; it would be difficult to give an approximate estimate of the cost of building the Canal, until the Surveyor makes the final survey. . . ."

In the government report published in 1904, Elwood Mead, for whom

Lake Mead is named, reported: "Its projected length is 6¼ miles."

The Hurricane Canal Company was incorporated September 1, 1893, and actual work commenced that same year.

Almost 100 men subscribed to the canal company stock, which was issued in blocks not to exceed 20 shares. These people were interested in family farms, not in land speculation. Each share entitled its owner to one acre of land, primary water rights, and an equity in a town lot. No favoritism was shown in the land to be made available; the acreage and the lots were obtained by drawing.

A tax of eight cents a share was levied for the cost of the permanent survey. Three cents was payable in cash, the rest in "available means." A labor assessment of \$2.50 a share was made. The surveyed canal route was marked off into stations of four rods and assigned to shareholders.

Directly at the mouth of the box canyon, whose sides and bottom were solid rock, a log and rock dam was planned. Beginning a short distance from there, heavy construction was encountered for five miles. The formation was principally conglomerate and lime rock, with gypsum found only in one short section. Nine tunnels, with a total length of more than 60 rods, and a number of rods of flumes were to carry the canal through and around precipitous cliffs. In some cases rock fills, whose permanence was doubtful, were substituted for costly excavation. For the first four miles the canal grade was one-fourth inch, and below that, one-eighth inch to the rod. It was to be eight feet at the bottom, ten feet wide at the top, and four feet deep. Shareholders who found their labor as-

signments too difficult could go to the directors for an adjustment. Few of them complained.

From the beginning this was essentially winter work. After the crops were in, fathers and older sons went to work on the canal while mothers and smaller children stayed at home to do the constant chores on the farms. Food, tools, bedding—in fact, everything that was to be used—were carried into the canyon upon the backs of the men that first year. At the work sites, the winter sun penetrated the canyon only briefly each day, causing the men to suffer discomfort from the cold.

Little actual money was to be had or exchanged. Economic depression gripped the nation, and men from closed Nevada mines sought employment. Some were hired, not for money, but for the promise of a good riding horse after the winter's canal work was finished.

Slowly the work progressed as the builders weathered physical difficulties, heartbreaking disappointments, and hope-killing discouragements year by year. Although the land to be watered was not filed on until two years after the canal work had begun, it was found impossible to meet the conditions of the Desert-Land Act, under which the filing was made, and to get the water to the land within the required four years. So the land and the first \$500 payment reverted to the government. An additional \$200—fees to attorneys and to the United States Land Office—was also lost. A way was eventually found for the people to gain the land to come "under the canal." But many of the original shareholders, sustaining crop failures on existing farms, moved away, receiving what they could

for their canal equity.

Early in 1902, after nine years of labor, work came to a standstill with all avenues seemingly closed. Thirty-two thousand dollars, calculated mostly in \$2.00 a day labor, had gone into the project. The nine tunnels, as well as other portions requiring blasting and special equipment, were still to be done.

James Jepson, who was president of the Hurricane Canal Company, came to Salt Lake City seeking an interview with the President of the Church, Joseph F. Smith, and said: "We're going to finish the job whether you help us or not, but if you don't help us, when it's done it won't belong to the people it should belong to. Our present lands cannot support more people. Our settlers can't wait."

The Church subscribed for \$5,000 worth of stock. It was not necessary for Jepson to borrow funds at exorbitant rates. Necessary supplies were purchased for the heavy work, and the project received new life.

Water flowed through the canal to Hurricane Bench in August 1904 amid celebration and prayers of rejoicing.

The water was there, but the new farms had to be claimed from greasewood and cockleburs. Ditches had to go to the farms.

Three times the Virgin River tore at the rocks and the logs at the top of the canal before it realized that it was harnessed.

In March 1906 the first settlers came to Hurricane. The Church had received acreage and town lots for its investment. These were soon sold for \$6,600, less assessments. Because of the canal, fruit could be raised on the farms of Hurricane Bench, making it possible for the cost of the building of the canal to be repaid many times over. ○

Family and Place Names in WALES & Monmouthshire

Prepared by the research department of the Genealogical Society.

WELSH PATRONYMIC A peculiarity of Welsh genealogical research is the patronymic naming system that prevailed among the Welsh people and persisted in some areas until after 1800. This system, together with the small number of different names in use and the lack of adequate records, is responsible for the fact that many persons who endeavor to trace their Welsh ancestry prior to 1880 encounter difficulty in doing so accurately.

The early Welsh naming system consisted of an individual bearing one given name only. For identification purposes the one given name was followed by *ap* or *ab* (meaning *son of*), then the father's given name, e.g., Dafydd *ap* Rhys, Owen *ab* Ellis. Old pedigrees, historical documents, deeds relating to land transactions, and monumental inscriptions are replete with illustrations of recording names in this way. To illustrate, the following is a monumental inscription from Llanrhaidr church dated 1643:

"Here lieth the body of John *ap* Robert of Porth *ap* David *ap* Griffith *ap* David Vaughan *ap* Blethyn *ap* Griffith *ap* Meredith *ap* Iorwerth *ap* Llewelyn *ap* Iorwerth *ap* Heilin *ap* Cowryd *ap* Cadvan *ap* Alawgwa *ap* Cadell the King of Powys who departed this life the xx day of March in the year of our Lord God, 1643, and of his age xcv."

Where a mother was recorded in a pedigree, the word *ferch* or *verch* (meaning *daughter of*) was used instead of *ap* or *ab*, e.g., Owen *ap* Meredith *ap* Tudor *ap* Gronow *ap* Tudor *ap*

Gronow *ap* Gwenllian *ferch* Prince Rhys *ap* Gruffith.

The history of Wales emphasizes that attention was given early to genealogy. The second order of bards was entrusted with the registering of pedigrees of leading families in the country. These men were state-appointed officials among whose duties were attending the marriages of men of high descent and recording the births, marriages, and deaths that occurred in such families. The knowledge and practice of genealogy was also of paramount importance to the Welsh freeborn. Due to the intricacies of early Welsh land tenure and the unchallenged jurisdiction of tribal laws, it was necessary for a member of a tribe, upon reaching the age of 14 years, to establish his freeborn status within the tribe. This was done in order to be granted his rightful inheritance of cattle and portion of land and was accomplished by quoting his ancestry for at least nine generations. Since a pedigree was open to public scrutiny and challenge by the elders or any member of the tribe, it was necessary that the pedigree be correct. This ancient tribal tradition is where the practice of listing lengthy pedigrees in early records of the Welsh people had its origin.

Introduction of the Surname System With the spreading of the Norman and Saxon influences, it eventually became fashionable in Welsh circles, beginning with the gentry, to take a surname. The introduction of the surname system was not an abrupt change but tended to spread over several genera-

tions. The first step usually was to drop the *ap* or *ab* or to drop the *a* and attach the remaining *p* or *b* to the new surname. David *ab* Owen could have changed his name to David *Owen* or David *Bowen*. Sometimes the first letter of the father's given name was also dropped before the *p* or *b* was attached, e.g., John *ap* Hugh could have become John Pugh.

The Transition Period A surname may not have become stabilized for several generations. This lack of uniformity may be seen in Welsh parish registers and other records where some families in the parish have stabilized surnames, some have retained the old custom, while some families evidently followed a fluid system changing each generation for three or four generations. In some instances records show the trend of a whole district changing its naming pattern. During the transition period, evidence can be found of confusion existing with regard to the surname to be used. Entries can be seen where the original surname entry has been crossed out and another inserted. In a marriage record in the 18th century, a bride was named Mary *Morgan* but she signed herself Mary *Thomas*. This situation creates problems for the genealogist, since her father's name could have been either Thomas Morgan or Morgan Thomas.

Most nobility had acquired surnames by the 16th century, although there are instances where a surname was not adopted until the 17th century and later. Some families of noble or royal descent—but who by the 16th century were of the middle or lower classes—also adopted surnames at an early period. Yeomen and gentry tended to fix surnames during the 17th century, while many of the farmers, tenant farmers, and workers in the lower social scales took surnames during the 18th century—usually a generation or two in either direction from 1750. Generally the lower the social scale, the later the patronymic system existed.

It was in the areas that are still Welsh-speaking today, namely the north and central-western counties, that the patronymic system lingered the longest. Some Welsh families continued ancestral naming systems and patterns or variations after arriving and settling in America.

Various Naming Patterns Create Problems for Genealogists

Father's Given Name The most commonly followed change pattern in taking a surname was to adopt the father's given name. Iago *ap* Rhys could have become known as Iago *Rees*, Iago *Pres*, or Iago *Price*. Margaret verch John Williams might have become known as Margaret *John* or Margaret *Jones*.

Father's Surname Sometimes the son was given the surname of his father, as is done today. Owen, the son of John Price, could have been named Owen Price.

Grandfather's Given Name There are instances where the new surname took a form of the grandfather's given name, e.g., "Thomas Pugh, Gentleman, son of Jasper *ap* Hugh."

Maternal Grandfather's Name In some areas the mother named her first-born male child after her own people, usually her own father. Godfrey Prydderch married Ann Lloyd, daughter of Reece Lloyd. Their eldest son was named Reece Lloyd after the grandfather.

Grandmother's Name The surname used could have been the surname of the individual's grandmother. Rees Llewelyn married Gwennlian Lloyd. They had a son, Griffith *ab* Rhys, who in turn named his son David *Lloyd*. David Lloyd's descendants retained the surname Lloyd.

Wife Retained Maiden Surname In some areas it was customary for a married woman to retain her maiden surname after her marriage, and she may be recorded under this name in burial and other records. A monument inscription in Breconshire reads:

"Here lieth the body of Elizabeth Morgan, the wife of Lewis Price, of this town who died 1704, aged 70."

Child Named After Relatives A frequently used custom was to name children (given name and surname) after favorite relatives.

Different Naming Patterns in Same Family It is often found that children of the same parents followed different naming patterns:

Harry John

Griffith <i>ap</i> Harry	John Parry
Harry Griffith	Richard Parry
Miles <i>ap</i> Harry	Thomas Parry

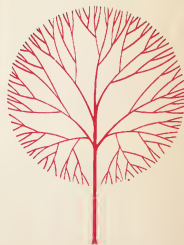
Illegitimate Children An illegitimate child may have used either the given name or surname of the reputed father, the surname of the mother, or the given name or surname of the family who raised the child.

"Ap" and "Ab" Not Used It cannot be assumed that the absence of *ap* or *ab* means the surname had become fixed. In South Wales particularly, the patronymic system was in use but without the *ap* or *ab*. Such recordings as "John Howell is the son of Howell John, the son of John Howell, the son of Howell Jenkin" are quite common.

Fixed Surnames Turned Patronymic Again A further complication is that names which had become fixed for generations often turned patronymic again. It is never safe to assume—before 1800, at least—that even the most English-sounding surname is a fixed surname and not a patronymic. William Harman's father may not be John Harman but Harman John, though it is quite possible the name Harman originally came from England, where it may have been a surname.



Illustrated by
Sherry Thompson



Locality Names Occasionally the new surname was the name of the individual's locality of birth or his residence. David Vychan of the town of Moedde had a son named Rhys Moedde. The descendants of Rhys Moedde retained the name Moedde as a surname. Madock Goch had a son Madock Cyffin, who assumed the surname Cyffin from a place of that name in order to distinguish himself from his father.

Occupational Names Identification by occupation, as in many other countries, was also practiced in Wales. Dai Crudd (or Dai y Cruidd) — "Dai the cobbler," Wil Saer (or Wil y Saer) — "Wil the carpenter," John Go' (or John y Gof) — "John the blacksmith." The occupational names Saer or Gof might have been taken later as permanent surnames, such as Sayer or Gough.

Descriptive Terms Occasionally a descriptive term immediately followed the given name: Iolo Goch — Goch meaning "red," Alun Fardd ap Howell — Bardd meaning "poet," Gwilym Hiraethog — A range of mountains.

In the examples, the changes from c to g and b to f involved Welsh grammatical principles. The custom of adding a descriptive term to the given name was sometimes carried on for several generations with no intent on the part of the family of taking the appendage as a surname. Occasionally a descriptive term was modified and accepted by descendants as a permanent surname. The descriptive appendage *Llwyd* (meaning gray) was often modified and taken as the common surname Lloyd. The surname Vaughan is a modification of the descriptive term *Fychan* (meaning small).

Named for Landowners In North Wales, members of the Salisbury family were prominent landowners. Some parents unrelated to the Salisbury family gave a son the name Salisbury. In the next generation the father's given name (Salisbury) was used as a patronymic, and his children and grandchildren adopted Salisbury as their surname. There were then several Salisbury families in the district not having kinship with each other.

Spelling and Phonetic Changes In the course of modifying the father's given name to form a surname, changes were sometimes made that brought about a change of spelling, while phonetically the name remained much the same. The anglicization of surnames also resulted in spelling changes, e.g., the son of *Cradog* ab Howell was named Wilcock *Craddock*.

Multiple Names and Abbreviations Frequent entries may be found in parish registers and nonconformist records prior to 1800 where a christening entry records several names for the father, one or more of which may be abbreviated.

"Jane Thomas, daughter of Thomas Dd. William James was baptized 26th May 1732."

The abbreviation *Dd.* stands for *David*, and although the *ap*'s were not recorded, the entry was intended to identify the father as Thomas ap David ap William ap James. Without substantiating evidence, it is impossible for the genealogist to determine from such an entry whether the parent was known during his lifetime as *Thomas ap David* or *Thomas David* or *Thomas Davies* or some other variation.

Patronymic System Generally at an End by 1837 The patronymic naming system and the various old naming customs were generally at an end by 1837. There were families, however,

that practiced them to much later dates, even into the 1900's. Following is an illustration from the 1851 census returns indicating that the wife retained her maiden name while all the children were given the surname Jones, a modification of the father's given name, John: *John Pritchard* — Head of family; *Ellen Griffith* — Wife; *Ana Jones* — Daughter; *Griffith Jones* — Son; *Catherine Jones* — Daughter; and *Richard Jones* — Son.

PLACE NAME PROBLEMS IN WALES AND MONMOUTHSHIRE

Even though Wales and England have been joined together for administrative purposes for centuries and have almost identical genealogical sources, there are certain situations affecting ancestral research in Wales that make it different from research in England. One of these is the problem of place names.

Although the official language of Wales is English, the Welsh people have retained their ancient Celtic language, with the result that the names of places are spelled, spoken, and recorded in a number of various ways. This serves as a genealogical stumbling block for Welsh genealogical research, since many people having Welsh ancestry often know little or nothing about the Welsh or the original Celtic language. The variety in spellings ranges from the old Welsh spelling to an attempted anglicized form to the English equivalent. The spellings especially vary when certain letters are used in place names that are not in the Welsh alphabet. For example, there is no Welsh "k" but the Welsh "c" is pronounced as "k." Thus the place name "Cellan" is sometimes spelled "Kellan." There is no "v" in the Welsh alphabet, but the English "v" is often used in a Welsh place name instead of the Welsh "f." This results in the same place name being spelled under either variant, such as "Llantihangel" or "Llanfihangel."

It is a common occurrence in genealogical searching to find that the Welsh form rather than the English form of a place name was recorded by an emigrant ancestor when indicating his place of origin. The Welsh form would naturally fail to be listed in any English indexes and references, thus complicating the identification or location of the place. To illustrate the marked differences, listed following are examples of the Welsh versus the English forms:

WELSH FORM	ENGLISH FORM
Abertawe	Swansea
Cnerdydd	Cardiff
Sir Fon	Anglesey
Aberteifi	Cardigan

In consideration of the Welsh versus English identification problems, Lewis's *Topographical Dictionary for Wales* lists (often but not always) both the Welsh and the English versions.

Phonetic interpretations of place names often yield such corruptions as: *Townroost*—While phonetically this is not far removed from the original, the original is totally unrecognizable to the unfamiliar in its changed form. It is meant to be *Llanrwst*.

Shirvon—This is intended to be *Sir Fon*, the Welsh version for Anglesey.

A town with a name like *Rhosllanerchrugog* or *Llanddewi Brefi* could well have a variety of phonetic misinterpretations.

Many of the spelling problems that arise are due to attempts to pronounce unusual Welsh syllables. For example, *Llan* is pronounced "Hlthan." The letter "w" appearing in the middle of a word is pronounced "oo" as in "roost." Thus, "rwst" in *Llanrust* is pronounced "Hlthanroost." Places spelled with more than one word can cause additional trouble. For example, *Rhoscrowther* (*Rhos y Crythor* in Welsh) could be written in a variety of strange ways.

As in many countries, Welsh place names are often descriptive. Some Welsh place names begin with "Aber," which means the mouth of a river. A number of places begin with "Llan," which means an enclosure, such as a house or a church. Thus *Llanbedr* translates as "the church of St. Peter." *Pont* is translated as "bridge." *Pontvane* is the town where the bridge crosses the river Gwyn.

Many place names are common to two or more counties. Bettws is found in the counties of Carmarthen, Glamorgan, Merioneth, and Montgomery. Dyffryn is found in the counties of Montgomery, Pembroke, and Merioneth, with three such places in Glamorganshire.

As in all countries, place names have evolved over the centuries, and accepted standard spellings of any place are of quite recent origin. Using *Ysgeifiog*, a parish and village in Flint, as an example, it was referred to as:

NAME	YEAR	NAME	YEAR
Schiviau	1086	Skauyoke	1302
Esecynant	1254	Ysceifioc	1550
Esceiauas	1284	Skiifog	1610
Skeynyave	1292	Yskeifiog	1699

Genealogists should first attempt to confirm that any leads they may have were actually place names. Sometimes personal names and other words may be mistakenly accepted as place names. To illustrate, *Tachwedd* is Welsh for November. Such a word could easily be misconstrued by the unskilled researcher as an old-time personal given name or as a place name.

Townships, hamlets, etc., within a parish are sometimes known by the same name as the parish itself, in either its Welsh form, its English form, or both. The parish of Hope in Flintshire is called "Eystyn" in Welsh. Hope contains a hamlet called Eystyn and a township called Hope Owen. Each of these names are known to have been used to designate the parish itself. Eastyn or Hope, Eastyn in Queen Hope, Queen Hope, and Eystyn Al's Queen Hope were other names used in the seventeenth century for the same parish.

Places are often known by different names at the same time. In searching for a town or parish, it is well to be aware of different spellings and variations by which they might have been known. In Breconshire, the town of Tyr yr Abad, otherwise Newchurch, otherwise Llandulas, was also sometimes known as Aberdulas.

Importance of Using Best Maps, References, Etc. Sometimes an ancestor was born and reared in a village or hamlet that has long since ceased to exist and which is not listed in most references and maps. If the ancestor recorded his birthplace as "Capel Sant Silin in County Cardigan," without a knowledge of the locality an attempt to locate this hamlet might fail.

Most maps and reference books do not record such a place. One source in which this particular place can be found is in an ordnance survey map published by Her Majesty's Stationery Office. It shows "Capel Sant Silin," which over a century ago was a hamlet in the southwest corner of the parish of Llanfihangel Ystrad in County Cardigan, with a chapel of the established church dedicated to St. Silin (hence its name). Few traces of the village remain today.

Because of the commonness of the names of persons, there being many men called John Thomas, for example, in a particular parish, it became necessary to describe each contemporary John Thomas in greater detail so that he could be identified. Thus, John Thomas the blacksmith could be identified from John Thomas the shepherd. For the same reason, Welsh emigrants often stated their place of birth as the farm (most farms had a name) on which they were born and not the parish in which they were born. Such farms are not usually identified on anything but a large scale map.

The Genealogical Society has prepared its own *Gazetteer of Wales* (call number 914.29 H5519, 5 volumes) which incorporates all places listed in *Bartholomew's Gazetteer*, *Lewis's Topographical Dictionary*, *Crockford's Clerical Directory*, *The Parish Register Abstract*, and *Burke's Key to the Ancient Parishes of England and Wales*. The gazetteer does not include farm names, but the Board of Celtic Studies of the University of Wales has prepared a list of some farm names in *A Gazetteer of Welsh Place Names* (Gen. Soc. call number REF 914.29 W 148d). The National Library of Wales at Aberystwyth, Cardiganshire, is helpful in answering inquiries on place name problems in Wales.

SUMMARY

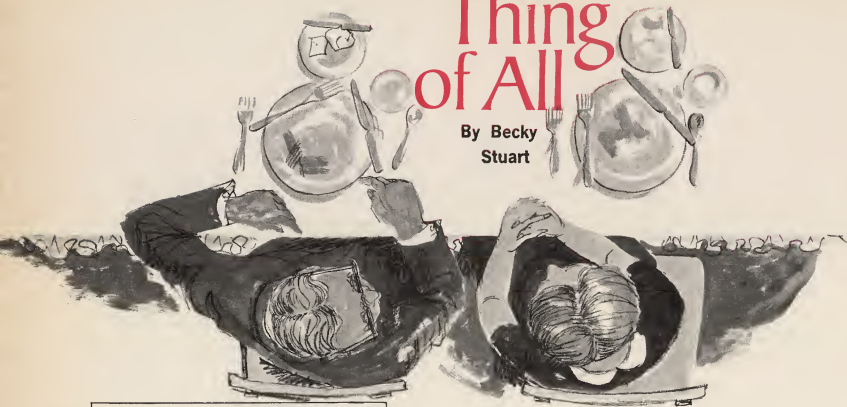
It is often difficult to determine from many early Welsh records, without supporting evidence from family or other sources, which name an individual used in later life, and because of place name problems, it is often difficult to determine where in Wales an ancestor lived. This difficulty of name identification in most Welsh records up to the close of the 18th century, due in part to the patronymic naming system, together with the place name problems, makes it imperative that all available record sources containing genealogical information covering the locality and period of time in question are thoroughly examined and analyzed for identifying clues and evidence. This must be done in order to establish correct pedigrees.

In spite of the problems facing persons performing Welsh genealogical research, a great many extensive Welsh pedigrees have been compiled that have been verified from deeds, extents, manorial records, and other public records deposited at the National Library of Wales, Aberystwyth, and in public and college libraries throughout Wales. Quite often if a pedigree can be traced to a landowning ancestor in the 18th or 17th centuries, there are good prospects that a pedigree is on record for many generations although generally lacking in dates and place names. The *Handlist of Manuscripts* published by the National Library of Wales lists hundreds of ancient pedigrees and other important manuscripts. By permission of the National Library, the Genealogical Society has microfilm copies of many of these.

For information regarding the major genealogical sources for research in Wales, see Series A, No. 1 of this research paper series entitled *Major Genealogical Record Sources in England and Wales*. ○

The Most Wonderful Thing of All

By Becky Stuart



Melchizedek Priesthood

● Not long ago I sat next to a man at a dinner party. We talked of many things, and I enjoyed his company very much. Toward the end of dinner, he said he would like to tell me about the most wonderful thing in his life. He then spoke of the joy he and his family received from hiking and camping together.

"To be on the mountain on a cool night," he said, "and feel the wind blowing all around you and see the clear, bright stars and have your family there beside you is the most wonderful thing in the world!" he declared. He leaned back in his chair and smiled in satisfaction. "Yes, that's the most wonderful thing I can think of. Can you think of anything finer?"

"That does sound nice," I agreed. "Yes, I can tell you of something fine, something that has turned out to be the most wonderful thing of all for me."

"I'd like to hear about it," he said with interest. . . .

It all began just after we had moved to Long Beach, California. My husband, Charlie, a naval officer, was away on his ship at the time. This particular morning, as I was getting our two younger children dressed to go out shopping, a knock came at the door. I was in no hurry to answer it since I knew no one in Long Beach, so I continued dressing the baby. I couldn't get Sallie's little high-top shoes on her because she kept curling up her toes. The person at the door knocked again. Annoyed by such persistence, I gave up on the baby's shoes and went to the door. There stood two young men.

"Yes?" I said, in my most impersonal voice.

They greeted me in a friendly manner and asked me what I knew about the Mormon Church. I said nothing, and then they asked if I wanted to know more.

Did I want to know more? I had never spent a moment even thinking about the Mormon Church, so why should I want to know more about something I wasn't even interested in? I was ready to tell them this, but something stopped me. They looked so hopeful.

"Well . . . I guess I do want to know a little more," I said reluctantly.

"When?" one of the young men asked.

Oh, dear, now I was trapped. Why hadn't I said no? "Some time soon," I answered evasively.

"How about tomorrow?"

Trapped! Well, I'd brought it on myself. A time was agreed upon. They wrote down my name, shook my hand vigorously, and went away smiling. I couldn't help smiling myself. What were they so happy and enthusiastic about? Just being young, I guessed. But if they had a home, four children, and a sea-going husband—well, there was just too much to do to go around smiling all the time!

All smiles were gone the next morning when I remembered with annoyance that those young men from the Mormon Church were due to come back in a few minutes. I had completely forgotten it until then, and I hoped they had forgotten too. The children were quiet, and this was a good morning to get

The true story of a young mother's recent conversion.

things done.

Knock! Knock!

No, they hadn't forgotten, and here they were again—big smiles, Bibles, and all. The next thing I knew, I was smiling too. Within a few minutes we were talking like old friends. They told me about Joseph Smith and the early beginnings of the Church. It was all very interesting. But in just a few minutes it was over, and the young men, who I'd learned were missionaries, were folding up their equipment and closing their Bibles.

"Is that all?" I asked with disappointment.

"Yes, that's all," one said with a smile.

I was truly disappointed. I wanted very much to hear more of this new religion.

"We can come back and give you another discussion, if you'd like."

"You can? Oh, that would be wonderful. When?"

"How about Tuesday?"

That would be fine. I wouldn't forget this time. I could hardly wait!

Tuesday came, and the missionaries gave me another interesting lesson. I was beginning to see that the Mormon Church was a subject that could not be discussed and dismissed in a day or two. By now I had a collection of pamphlets and a Book of Mormon that they had given to me. I read the pamphlets eagerly and began reading the Book of Mormon.

Then the third discussion came, and I was asked to live the Word of Wisdom. Coffee and tea were the only things I needed to give up, but I was really reluctant to do it. The missionaries suggested that I try giving them up for one week. During that time, I was to ask our Heavenly Father if I were doing the right thing. The next morning I went into the kitchen and drank a glass of milk instead of my usual coffee. There was no doubt in my mind that I was doing the right thing.

It was about this time that a lady from the Church came to see me and invited me to attend a Relief Society meeting with her the next day. This was to be their first meeting of the new year—an opening social—with a program, a luncheon, and a nursery for the children. I carefully looked at the lady. She was very attractive—smiling, and sincere, and she looked as hopeful as the missionaries. It was impossible to say "no" to these Mormons!

I went to the Relief Society meeting and was very impressed with what I saw. Never before had I met so many friendly and lovely ladies. Something else was there too—something that touched my heart with a peace and serenity I had never felt before. With a combination of excitement and satisfaction, I thought, *This is where I belong!*

My missionaries continued to come, sometimes to give me a lesson and sometimes to visit and answer my increasing number of questions. The lady from the Church also came often, and we became good friends. We discovered that we shared many interests—we both liked to sew, cook, and do creative handiwork.

By now I admired and respected the Mormons and their Church more than any other group of people I had ever known. The missionaries had asked me to pray about the things they had been teaching me. I made attempts at it, but praying was difficult for me. As thrilled as I was with the Mormon people, I was becoming discouraged about ever believing their doctrines and gaining that inner contentment they all seemed to have.

Then one day the answer to my prayers came. The missionaries had been praying very earnestly about some things that they realized had concerned me. Their perceptiveness and sincerity touched my heart in such a way that I suddenly realized that everything they had been telling me was true: Christ did restore his Church to this earth; it is here with us today. Joseph Smith is a prophet of God. The Book of Mormon is the word of God. The joy this knowledge brought was so great that I wanted to laugh and cry at the same time, and I think I did. My whole former self seemed carried away with a rush of love and gladness.

It has been several months since my baptism into The Church of Jesus Christ of Latter-day Saints. The wonderful joy I felt on the day of my conversion has not left me but is constantly increasing. The world seems to have changed, but it may be that I am just seeing things for the first time as they really are. As I begin to open my eyes to the beauty around me, I am filled with an overwhelming love for our Heavenly Father.

Even the tiny shining wings of an insect and the clear brightness of a star seem placed there just for me to enjoy. Each task in my home is a reminder of the blessings and trusts that I have been given. Each day is vital and fresh and exciting.

The two missionaries who introduced the gospel to me have moved on. I will always remember them with great love and gratitude. They have given me a gift so wonderful that sharing it is the only way I can express my appreciation to them. Charlie, my husband, is not a member yet, but I know that he soon will be. He is asking the same questions I once asked and speaking with the same admiration of the Mormons that I have felt.

"The gospel is the most wonderful thing in my life," I told my friend at dinner that night. I tell this to everyone I know. ○



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Priesthood . . . the Responsibility to Act

● This made the second time that John had missed priesthood meeting in the month and a half since he'd been ordained a deacon. Why hadn't he been there? Was it partly due to his associations at school? Or did the real reason lie in the fact that John just didn't realize how great his responsibility was as a priesthood bearer?

Brian had been the deacons quorum president for several months. These thoughts had been going back and forth through his mind as he waited for Dan and Bruce, his counselors; Mike, the secretary; and Brother Henry, their adviser, to come to the quorum presidency meeting.

The quorum was doing very well. However, Brian was well aware that much of their success as a quorum was due to the fact that most of the quorum members had homes where the parents knew the responsibility their sons carried as priesthood bearers, and they supported their sons fully.

John was a little different, however. His home was not Church-oriented as were some homes and his close associates at school were outside of the quorum. Because of this, Brian was beginning to see what the bishop had meant when he had counseled him carefully as to the responsibility the Lord had placed on him as a quorum president.

Just then Brother Henry came through the door of the chapel, and behind him were the others. They went to a nearby classroom, and the quorum presidency meeting began. It was Brian who conducted the

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business of the meeting. The presidency planned the quorum assignment for the following week, and then they focused their attention on each young man. They started with themselves and evaluated their own standing, then the other quorum members' positions, as to the assignments filled, meetings attended, and memorization and reading completed. When they reached John's name, Brian interjected a comment. "I'm a little concerned since John wasn't at priesthood meeting this morning. This makes the second time he's been absent since he came into the quorum a little over a month ago. I've been thinking that we should be doing a little more to help him right now."

"I saw him this afternoon," said Bruce. "He said he just couldn't get up this morning."

Brother Henry, who had been listening carefully and quietly as the presidency was efficiently conducting the business, commented, "I've had the same feelings as Brian; I think we have a real responsibility with John." And then very wisely Brother Henry turned the problem back to the presidency, "What do you think the quorum presidency can do, specifically, to help John realize the responsibility and blessing of the priesthood?"

Dan said, "I don't think any of us knows John very well. Although he's been in the ward, we don't associate with him much at school. Maybe we ought to go over and invite him to play ball with us. And there's the Scout camp that's coming up next month. These activities may help him to feel more a part of us."

Bruce quickly nodded his approval.

Brian said, "I agree with you, Dan. These are things we shouldn't overlook, and we should get started with them right away. But it seems to me that we need to approach

him in such a way that he'll want to take a real and an active part in priesthood. I think that the only way of doing this is to help John see how important his priesthood is and how great his responsibility is as a bearer of the priesthood. Brother Henry, do you have any suggestions of how we can best do that?"

Brother Henry smiled and said, "I think you young men have done some good thinking. Perhaps the handbook can provide some help in our plans with John."

Brian replied, "Of course! I know just what you're referring to, Brother Henry. Why didn't I think of that before?" Brian quickly turned in his handbook to the section on the duties of deacons quorum presidencies. "Here, listen to this—this sounds like part of our answer: 'Meet as a quorum presidency with each newly ordained deacon and explain the responsibilities of a deacon and the opportunities for exercising his priesthood. Have him commit himself to do his duty and to uphold the standards of the Church after they have been reviewed with him.' We've been overlooking this part of our responsibility as a presidency."

"Take John, for example. If we invite him to our next presidency's meeting and explain to him his responsibilities and opportunities as a priesthood bearer and then commit him to do his duty, this will be something that he will remember. This will also put a responsibility on us as a presidency to conduct ourselves in such a way that John and the other quorum members can see that we have committed ourselves to uphold the Church standards just as they have committed themselves."

"I think we're going to have a much better quorum because of this meeting," Brother Henry said. "Now what do you plan to do to

assist John this week so that he will feel more a part of the quorum?"

"I think we should call John tonight and make an appointment to meet with him as a presidency some evening this week," replied Brian. "Brother Henry, could you help us with suggestions of how to conduct an interview?"

"Certainly," agreed Brother Henry. "I also wondered if you would like the lesson in priesthood meeting Sunday to center around priesthood responsibility."

"That sounds great," replied Brian excitedly. "And I'll assign two of the quorum members to take a few minutes and explain what their responsibility is as priesthood bearers."

Bruce added, "My father is the home teacher assigned to John's family. I'll suggest to him that he might discuss priesthood responsibility on his next visit."

The meeting continued and the details and specific assignments were worked out. They then closed their meeting, seeking the Lord's help with their quorum and his blessings on each member—and they particularly mentioned John.

The group left the chapel and started toward their homes. Brian decided to take the long way home and go by John's house and make the appointment for the quorum presidency to visit him. He saw John out in his backyard, and Brian went around behind the house. For several minutes the two young men talked. As they did, they began to feel the warmth of the brotherhood of the priesthood.

As Brian left John's yard and turned toward his own home, he felt that that evening they, as a presidency, had made a good beginning to help one of their quorum realize that priesthood is not only the authority to act in God's name, but also the *responsibility* to act in his name. ○

The Day Before Sunday

The Abbreviation for Saturday does not apply to what should be done..



● The abbreviation for Saturday—Sat.—does not apply to what should really be done on that day, especially if Sunday is to be a day of rest and a holy day. A busy Saturday makes it possible to have a Sunday that is a Sabbath.

What the family wears on Sunday should be Saturday's problem. What the family eats on Sunday should also be the concern of Saturday. It's as easy as that. This does not mean that work consumes the whole of Saturday. It simply implies that planning ahead is necessary if Sunday is to be what the Lord has commanded us to make of it. This commandment reaches into this twentieth century. If one is to be efficient Monday through Saturday, it is necessary that Sunday be a day of worship and rest. Also, obedience to him who gave the law dictates that we "rest from our labors on the Sabbath."

Organizing our Saturdays for a restful and holy Sunday should not exclude family fun. Shopping for Sunday can be done on Friday. Washing, ironing, and mending Sunday clothes can be done earlier in the week. Even the preparation of Sunday's dinner need only occupy a small part of Saturday—that is, if mother is organized.

That word *organize* is a tricky one. It doesn't mean to regiment, boss, scheme, contrive, plot, or push around. It has a gentler

Today's Family

By Florence B. Pinnoch

Illustrated by Dale Kibbourn

meaning. When a mother organizes, she arranges with care, she plans ahead, she uses forethought; and from all this comes a happy orderliness. We have been told that our Heavenly Father believes in law and order; so his day should be one of serenity, of tranquility, of calmness, and of order. If we accomplish this in our homes, it is as if we stepped from the frustration and confusion of the week to an island of peace. A mother can be the leader who prepares on Friday and Saturday and organizes the home in such a way that Sunday is a day of spiritual calm and rest. Right attitudes about the Sabbath must be built. Every member of the family will then follow her lead to make Sunday a day different from the other six. Soon this day will become the apex of the week.

Let us begin right now and plan a month of menus for Sunday dinners. Families should gather around the dinner table and enjoy each other on this day, and this can be done with mother and family working together the day before Sunday.

Sunday Dinners Prepared on Saturday

Menu #1

Meat Loaf Strata*	Yam Puffs*
Cauliflower With Cheese Sauce*	
Hot French Bread	
Green Salad	
Pine-ginger Mold*	

Meat Loaf Strata (6 to 8 servings)

Meat Layer

2 pounds ground beef
1½ teaspoons salt

1 tablespoon Worcestershire sauce
¼ teaspoon pepper
2 eggs
¾ cup bread crumbs
¾ cup milk

Dressing Layer

2 cups bread crumbs
¾ cup finely diced celery
1 egg
1 small onion, finely chopped
1 tablespoon melted butter
1 teaspoon minced parsley
¼ teaspoon ground sage
½ teaspoon salt (or more, if desired)
¼ teaspoon pepper

Combine all the ingredients in the meat layer; mix well. Combine all ingredients in the dressing layer and mix well. Place one-half of meat mixture in a 9x5x3-inch loaf pan. Add the dressing and top with the remaining meat. Cover and place in refrigerator overnight. Bake at 350° F. for one hour before time for the Sunday dinner.

Yam Puffs (6 servings)

Cook 2 pounds yams until tender. Mash, then beat in ½ cup light cream, ¼ cup butter, ½ teaspoon salt, grated rind of 1 orange, and 2 egg yolks. Fold in 2 stiffly beaten egg whites. Spoon mixture into a greased 1½-quart casserole. Sprinkle top with ¼ cup broken pecans. Cover and store in refrigerator until 25 minutes before serving on Sunday. Bake in oven with meat loaf until lightly browned.

Cauliflower With Cheese Sauce (6 servings)

1 medium-sized head of cauliflower
1 can condensed cheddar cheese soup
½ cup milk
Dash of nutmeg
¼ cup buttered bread crumbs
5 slices bacon, cooked and crumbled

Cook cauliflower in boiling salted water until tender, and drain. Place in shallow baking dish; cover and set in refrigerator. Make sauce of soup, milk, and nutmeg. Stir until smooth. Before serving on Sunday, pour sauce over cauliflower. Sprinkle with crumbs and bake with meat loaf and yams until hot and bubbly (20 to 25 minutes). Sprinkle with bacon before serving.

Pine-ginger Mold (6 servings)

Prepare lemon-flavored gelatin as directed, substituting 14 ounces gingerale and ¼ cup liquid drained from a 13-ounce can of pineapple tidbits for the water. Chill until slightly thickened; then fold in drained pineapple and place in 6 individual molds. Chill until firm. Serve with whipped cream and sprinkle with nutmeg.

Menu #2

Day-Before Chicken*
Extra Large Fruit Salad
Bran Muffins
Crunch Ice Cream Sandwich*

Day-Before Chicken (6 to 7 servings)

4 pounds chicken parts
3 tablespoons shortening
1 can condensed cream of chicken soup
¾ soup can of milk
¼ teaspoon poultry seasoning
½ teaspoon salt (or more to taste)
Dash of pepper
¼ teaspoon paprika
6 medium carrots, cut lengthwise in quarters
8 small onions
1 package (10-ounce) frozen lima beans

Brown the chicken in shortening and place in a 2-quart casserole. Discard drippings. Stir soup, milk, and seasonings together and heat. Add carrots and onions. Cover and cook over low heat for about 10 minutes, stirring often. Add the lima beans and cook until separated, stirring often. Pour over chicken. Cover and immediately refrigerate until 1 hour and 15 minutes before serving on Sunday. Bake, covered, in 375° F. oven for 1 hour. Uncover and bake 15 minutes more or until chicken is tender.

Crunch Ice Cream Sandwiches (9 servings)

2½ cups oven-toasted rice cereal
1 cup flaked coconut
1 cup firmly packed light brown sugar
½ cup (1 stick) butter, melted
½ cup finely chopped nuts
1 quart vanilla ice cream, softened

Combine cereal, coconut, brown sugar, butter, and nuts; mix well. Spread half of mixture on bottom of 9-inch square

Tips for mothers on how they can make Sunday a restful and holy day.

pan. Top with vanilla ice cream, spreading it evenly over the cereal mixture. Spread remaining cereal mixture over ice cream. Freeze until firm. Cut in squares when ready to serve on Sunday.

Menu #3

Veal Rolls* **Corn and Celery Bake***
Baked Potatoes **Green Bean Coleslaw***
 Pumpkin Custard*

Veal Rolls (6 servings)

2 pounds veal steak or cutlets,
 cut ½-inch thick
 2½ cups bread cubes
 2 tablespoons grated onion
 ¼ teaspoon sage
 ¼ teaspoon nutmeg
 ¼ cup melted shortening
 Salt

Pepper

¼ cup flour
 3 tablespoons shortening
 ½ cup water—add more, if needed

Remove bone from the veal steaks. Cut in pieces about 5 inches long and 3 inches wide. Combine bread cubes, onion, sage, nutmeg, and melted shortening. To make veal rolls, spread mixture thinly on center of each piece of veal. Roll individually and fasten with wooden picks or wind with fine string. Season. Dredge with flour and seasonings and brown in shortening. Store covered in refrigerator. Add water and cover tightly. Cook in a 350° F. oven for about 45 minutes or until tender.

Corn and Celery Bake (5 or 6 servings)

1 can condensed cream of celery soup
 1 tablespoon minced onion
 Dash pepper
 1 can whole kernel corn, drained
 1 cup crumbled soda crackers
 2 tablespoons butter

Combine soup, onion, and pepper. In a quart casserole, arrange alternate layers of corn, soup mixture, and crackers; dot with butter, cover, and store in refrigerator. Bake in a 350° F. oven for 25 minutes on Sunday.

Green Bean Coleslaw (5 or 6 servings)

Pour 2 tablespoons each salad oil and lemon juice over 1½ cups cooked green beans; sprinkle with ½ teaspoon salt and a dash of pepper and chill to blend flavors. Toss with 1 quart (one pound) finely shredded green cabbage, ½ cup mayonnaise, and ¼ cup slivered almonds. Cover and let stand overnight in refrigerator.

Pumpkin Custard

Bake your favorite homemade pumpkin pie filling as a custard without the fuss of a crust. Chill covered in refrigerator overnight. At dessert time, top off each custard with a sprinkling of finely crushed peanut brittle crumbs.

Menu #4

Oven Round Steak* **Buttered Peas**
 Parsley Mashed Potatoes*
 Jellied Beet Salad*
Sliced Fresh Peaches garnished with
Softened Vanilla Ice Cream
 (frozen peaches or canned
 peaches may be used)

Oven Round Steak (6 servings)

4 tablespoons seasoned flour
 2 pounds round steak (cut ¾-inch thick)

Richard L. Evans The Spoken Word Rear-view Living

People are given to wondering what would have happened if they had done differently: what would have happened if they had turned the other corner; what would have happened if they had taken the other job; what would have happened if they had married the other man; what would have happened if they had seen the doctor sooner; what would have happened if they had chosen the other road. Of course, we can't help wondering, but these are things we seldom know for certain. We can speculate as to the probabilities of what might have been, but seldom, if ever, could we definitely determine the full and ultimate consequences of the decisions we didn't make, or of the things we didn't do. Even if we could go back, and even if we did decide differently, we should still have cause to wonder, because almost every choice we make means passing up many other possible choices. No doubt all of us have some regrets and misgivings, and no doubt all of us think at times how our decisions could have been wiser and how our lives could have been better. But one of the greatest wastes in the world is brooding upon the past. This doesn't mean that we shouldn't regret past errors. It doesn't mean that we shouldn't think how we would face a similar situation if we should meet with one again. Nor does it mean that we shouldn't repent and improve upon the past. Surely we should and must. But those who look too much upon the past, those who think too much about what might have been, are running something of the same risk as the driver who keeps his eyes too much upon his rear-view mirror and is inattentive to the road ahead. Experience is a great teacher. It is the road we have been over. But the wrecks in the rear aren't the ones we are now trying to avoid. It's the curves ahead that count now. Whatever mistakes we have made, whatever debts we have incurred, whatever duties we have deferred, our only way out is ahead. This is life's inflexible formula. What has been and might have been may well serve as a warning—but what may yet be is our cause of first concern.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 16, 1967. Copyright 1967.

2 tablespoons shortening
1 can condensed cream of mushroom
soup
3/4 cup can water
1/2 cup sour cream

Pound the seasoned flour into the steak. Brown the steak on both sides in shortening. Add the soup blended with the water. Cover and simmer for about 45 minutes. Stir often. Cool and store covered in refrigerator overnight. Carefully heat about 20 minutes before serving Sunday. Just before serving, stir in the sour cream.

Parsley Mashed Potatoes

Prepare seasoned mashed potatoes as usual. Fold in grated Parmesan cheese, chopped parsley, and a dash of freshly ground pepper.

Jellied Beet Salad

Drain 1 can diced beets and add enough water to the juice to make 1 1/2 cups of liquid. Heat liquid to boiling and add 1 (3-ounce) package lemon flavored gelatin. Stir until dissolved and add 2 tablespoons vinegar. Chill until partially thickened. Fold in diced beets. Spoon into 6 individual molds. Chill overnight and serve on greens for Sunday dinner.

Home, Sweet Home

● Stained glass windows are attractive to most people. Light is beautiful through red and green and gold. Try making these delicious stained glass candies for your next family home evening, and see the glow in the windows (eyes) of your children as they enjoy these colorful sweets.

Stained Glass Candies

1 cup white sugar
1/2 cup light corn syrup
1/2 cup water
1 teaspoon flavoring oil—peppermint, cinnamon, coconut, or anise (buy these oils at the drugstore)

Food coloring—green for the peppermint, red for the cinnamon, yellow for the coconut, and a combination of red and blue for the licorice

Line a 9x9-inch pan with foil; extend the foil over the sides. Butter the foil well. Butter the sides of a quart saucepan and combine the sugar, syrup, and water. Bring to a boil; stir well until the sugar is dissolved. Cook to a hard crack stage or to 300° F. Remove the

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candy from the heat before it changes color. Add the flavoring and coloring and pour onto the foil in the pan. As soon as the edges begin to harden, cut a 1/2-inch strip off around the edges (work quickly; you may like to use scissors). Cut the strips into 1/2-inch pieces. Continue doing this until all the candy has been cut. It hardens quickly, so it is well to have helpers. Don't try to double the batch. Make another of a different flavor and color. You will be pleased with the results.

Hindsight

Carpeted stairways can be a problem to keep clean and free from lint. For the in-between cleaning, dampen a square of nylon net with water and quickly brush down each step. It works and is so easy.

*

Richard L. Evans

The Spoken Word

As If With Stiff Bristles

How often do we see men and women set themselves about as if with stiff bristles," said Samuel Smiles, "so that one dare scarcely approach them without fear of being pricked! For want of a little . . . command over one's temper [or resentment]," he continued, ". . . enjoyment is turned into bitterness, and life becomes like a journey barefooted among thorns and briars and prickles."¹ These sentences suggest the tension, the moods and misunderstandings, the hurt feelings, the irritating trivialities, and sometimes serious offenses, that cause people who live within the same walls to surround themselves with something of a shell, almost as if there were physical separators. Husbands and wives sometimes become so separated, in feelings, if not in physical fact, sometimes because of little or even large things that could be corrected—people who could recover what they have lost or feel they have lost, who still could find the respect, the confidence, the communication that once brought them together, that once caused them to commit themselves to each other. And despite difficulties, irritation, and sometimes perhaps things more deep-seated, still with patience and kindness often there can come again a closeness of confidence and companionship and a halt to letting things drift in the wrong direction. Often what is needed is not so much change of places and people as a change within ourselves inside. If there has been drifting in a wrong direction, or if less important things have been allowed to pull people apart, *until* there is change inside there is no assurance that there can be a better life, and *when* there is change within, there is no assurance that the differences cannot be reconciled, with an opening up again of the channels of understanding. Let none of us be strangers within the walls in which we live our lives. Let there not be "stiff bristles, so that one dare scarcely approach . . . without fear of being pricked."

¹"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 2, 1967. Copyright 1967.

²Samuel Smiles, *Character: Temper*, ch. viii.

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Ten Demandments of a Progressive Latter-day Saint

By Phyllis Murray

1. DEMAND of yourself a straight and narrow course, neither side-stepping nor stopping along the way. The man of decision cannot be stopped, and the man of indecision cannot get started.
2. DEMAND of yourself no excuses, neither offering alibis nor blaming the other fellow. Develop those great qualities within yourself with which you have been endowed.
3. DEMAND of yourself tolerance. Our most profitable business is the process of personal growth—and letting others grow also.
4. DEMAND of yourself a disposition that is not easily offended. It is best to be a person of action and not of reaction to every opposition and misunderstanding.
5. DEMAND of yourself a day's work for a day's pay. Be a body who is busy, not a busybody.
6. DEMAND of yourself thrift, and keep out of debt. You owe so much to yourself, you can't afford to owe anyone else.
7. DEMAND of yourself honest praise for others. Real people need no sugar-coated hosannahs, only appreciation of work well done.
8. DEMAND of yourself curiosity to gain knowledge, remembering that when we do gain knowledge it is only a cup from an ocean of knowledge. Thus we also gain humility.
9. DEMAND of yourself self-control, for those who lead the world must first learn to lead themselves.
10. DEMAND of yourself profit from your failures. Defeat is a destructive force only when accepted as failure. It will be a turning point in your life if used as a stepping-stone. ○

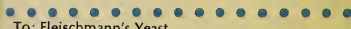
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The Church Moves On

July 1967

6 Mrs. Alta Hansen Taylor, 61, wife of Elder Henry D. Taylor, Assistant to the Council of the Twelve, died following a long illness. Funeral services were scheduled for July 10.

15 Trilba J. Lindsay has been appointed secretary-treasurer of the Primary Association, succeeding Mary Lou Bruun. She has served as assistant secretary for a year.

Ruth Jane Dall, University Thirteenth Ward, Salt Lake City, has been appointed to the general board of the Primary Association and will serve as assistant secretary.

22 The appointments of Barbara Jane Vance, Stanford (California) Ward; Carlos E. Assay, South Cottonwood Sixth Ward; Carolyn Dunn, Tooele First Ward; D. Evan Davis, BYU 47th Ward; G. Leland Burningham, Holladay 18th Ward; Rex D. Pinegar, Pleasant View Third Ward; and Eldon Puckett, Orem 24th Ward, to membership on the Deseret Sunday School Union general board were announced.

24 With President and Sister David O. McKay in the 162-unit Salt Lake City parade, the 120th anniversary of the coming of the Mormon pioneers to the valley of the Great Salt Lake was appropriately noted. There were

celebrations, some lasting a week, in many Mormon communities.

America's Witness for Christ, the Book of Mormon pageant, began tonight at the Hill Cumorah, Palmyra, New York. This year there will be six nightly performances.

28 Robert Borovicka won the medalist and senior honors in the all-Church golf tournament played at the Alpine Country Club in northern Utah county. Larry Summerhays won the veterans' division, and Mitch Voges the junior division.

30 In the United States this was a day set aside as a national day of prayer for peace and reconciliation in the racial problems. Earlier in the week the First Presidency stated:

"We would like to commend President Johnson for his declaring a day of prayer and we heartily concur. We request members of the Church everywhere to join in supplication for relief from the awful effects of intolerance, greed, and racial disturbances.

"Let us also implore our Heavenly Father to give inspiration and wisdom to the leaders of nations as they attempt to deal with the chaotic conditions which seem to be beyond the wisdom of man."

August 1967

1 Mrs. Nada Rich Brockbank, 53, wife of Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, died at home following a heart attack. Funeral services were scheduled for August 4 in the Holladay Stake Center.

5 The appointment of Wilford M. Burton to the general board of the Deseret Sunday School Union was announced. →

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13 Floyd Eugene Batman was sustained as president of Columbia River (Oregon) Stake, with Wilford Everett Thatcher and Douglas W. DeHaan as counselors.

14 The First Presidency announced plans to construct temples in Provo and Ogden, Utah, in meetings with stake presidencies from the two areas.

18 "Leadership—our challenge today" is the theme of the five-day biannual LDS Explorer-Ensign leadership conference opening today at Brigham Young University.

19 The First Presidency announced the following appointments: Rolland L. Jaussi, recently released as president of the Irish Mission, will be director of the missionary home in Salt Lake City. He succeeds Lorin L. Richards, who has been appointed director of the visitors center adjacent to the New Zealand Temple. Lewis H. Hunsaker has been appointed director of the visitors center adjacent to the Hawaii Temple.

The appointment of Jack A. Packer to the general board of the Young Men's Mutual Improvement Association was announced.

Note

Last-minute changes in magazine makeup sometimes bring on a multitude of problems. This happened in our September issue, when material on pages 38-39 and 58-59 were switched because of a color problem. The result was that the fine article "Project Family Night," which was planned to jump a double-page ad, ended up jumping the article "What Should I Wear to Conference?" It was most confusing, and we offer our apologies for the mixup.



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Bufs and Rebufs

Canadian Centennial

Brother William Sykes' article on Canada (July) stated that three missions are operating in Canada, but all proud Mormons in Canada know that there are five—the New England Mission in Newfoundland, New Brunswick, and Nova Scotia; the Canadian Mission; the Western Canadian Mission; the Alaskan-Canadian Mission; and part of Manitoba is worked by missionaries from one of the north-central U.S. missions.

It might be interesting to mention that missionary work among the French-speaking Canadians is a very recent thing. When Elder Thomas Monson was president of the Canadian Mission in 1961, a French-speaking missionary district was organized. President Lamont Toronto organized a French zone in 1965 and a second zone in 1967. Now the cities of Montreal, Laval, Quebec, Trois Rivieres, Shawinigan, and Chicoutimi, with a total population of more than three million people, are being worked by French-speaking missionaries of the Canadian Mission.

I really like the *Era*. I used to be disappointed with the literature it published but recent changes have really improved things.

Elder Bruce Findlay
Canadian Mission

Hezekiah's Tunnel

The article "Hezekiah's Tunnel Under the Holy City" (August) was most interesting. It is the first I have read on this construction through solid rock. It makes one wonder how long it took to tunnel that distance. It also brings home what can be accomplished by men if they will give heed to the instructions of the prophets of God.

President Howard S. McDonald
Salt Lake Temple
Salt Lake City, Utah

Capitalization of Deity

I've noticed in reading the *Era* that you do not capitalize pronouns referring to God or Christ, and have often wondered why. Most other publications I read do capitalize these words. Is there any reason why you do not?

J. H. Haroldson
Boise, Idaho

Following a directive to us from the First Presidency, we follow the style used in the standard works for capitalization of religious words and terms. Thus, we lower case all pronouns referring to Deity unless there is ambiguity, as in the case of pronouns referring to others appearing in the same sentence, or confusion about antecedents when the pronouns are used.

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A Serviceman Writes

I am writing this letter as a long overdue expression of my appreciation for the *Era* and the bolstering strength that can be found therein. I am presently serving with the U.S. Navy on a destroyer that has just completed six months of action in Vietnam. During this time and the important periods that we had for liberty and relaxation, I found myself constantly engaged in a personal struggle to maintain my "Mormon individualism." These periods brought constant harassment and ridicule because my ideas and conduct were not that of most of my shipmates. There were many times that had I not had the priesthood and the fresh and current advice from the *Era*, I perhaps would not have been able to come through it so well.

Ken Bradshaw
U.S. Navy

Visiting the Persian Gulf?

Many times I have read of the far-flung nature of the *Era*. I wonder if I am your first reader here in Bahrain, Persian Gulf. After my wife reads each issue thoroughly, she sends it to me from England. Incidentally, if any Saints pass through Bahrain, why don't you look me up?

John H. Carmichael
Royal Air Force
Bahrain, Persian Gulf

Genealogical Series

Your recent research reports on available genealogical material in different countries has been most useful. I'm sure many have been helped by having them printed. To us who are not trained researchers, these articles give us information and therefore more confidence to go ahead with our work.

Mrs. Paul Lambert
Granger, Utah

Death of a Pioneer

For those who might be interested: On June 22, 1967, Brother Henry Kaulaokaehi Nawahine died at Kahuku, Hawaii, as a result of a stroke. He was 96, and one of the few remaining of those who left Hawaii and moved to Utah in the early 1900's to settle at Iosepa. His daughter, Lilly, of the Laie Second Ward, was born in Iosepa in 1911.

LeRoy E. King, ward clerk
Laie, Hawaii

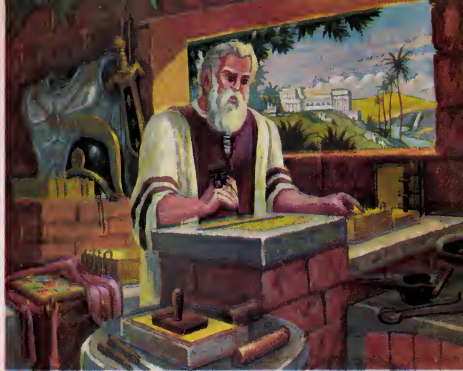
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"All the great drug catastrophes," says Modell, "...resulted from deliberate non-medical use by the layman...."

These Times

By Dr. G. Homer Durham
President, Arizona State University

Drugs

Drugs are a growing concern in these times. What does responsible scientific opinion have to say concerning the subject?

Science, the weekly journal of the American Association for the Advancement of Science (AAAS), is published each Friday in Washington, D.C. The issue of April 21, 1967 (Volume 156, No. 3773) contained an interesting article entitled "Mass Drug Catastrophes and the Roles of Science and Technology."

The author was Dr. Walter Modell of the department of pharmacology of Cornell University Medical College, New York City. His writing was based on an ex-

tensive report he made to the AAAC committee on "Science in the Promotion of Human Welfare."

A drug is defined by Modell as "any substance that by its chemical nature alters structure or function in the living organism." Certain drugs are useful in combating disease. There are also adverse effects. In addition, he writes, "Pharmacologic effects are exerted by foods, vitamins, hormones, microbial metabolites, plants, snake venoms, products of decay, air pollutants, pesticides, minerals, synthetic chemicals, virtually all foreign materials (very few are completely inert), and many materials normally in the body."

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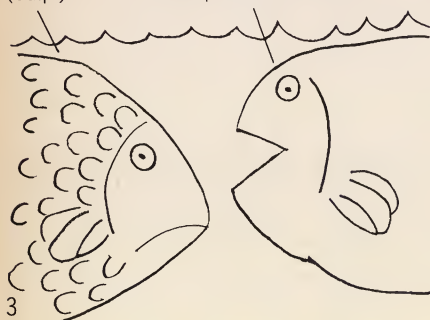
The neighborhood is going to the dogs.

The last newspaper I ran into said something encouraging about water contamination.



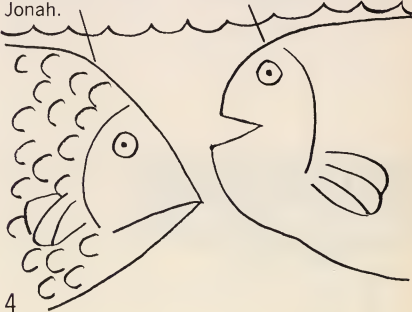
(Gulp!)

It said U. S. Steel, for one thing, has dug a well thousands of feet deep for waste disposal—to keep it out of the water.



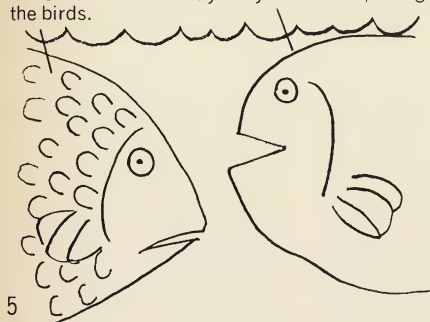
Best news I've heard since the whale swallowed Jonah.

In fact, in the last 15 years U. S. Steel has spent \$200 million for quality control of water and air.

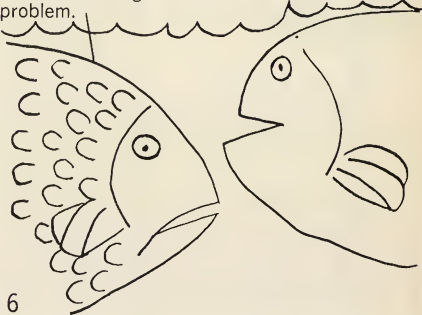


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Why are you so bitter, Irving?



I have a drinking problem.



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Men probably learned first of pharmacologic action in the use of poisons. Later, with the slow growth of science, some drugs under skilled use attained therapeutic value. Some were used for apparent "pleasurable effects." "Thus," says Modell, "nonmedical use of drugs in early history laid the foundation for what is still one of man's most important social problems and, beyond dispute, the most important of the mass adverse effects of drugs—addiction."

The article then discusses alcohol, tobacco, opium, cocaine, cannabis (marihuana and its like), caffeine, barbiturates, and others.

Alcohol is described as "one of the oldest drugs deliberately used for a currently accepted pharmacologic action," pointing out that acute, fatal alcoholic poisoning was probably rare before the ninth century A.D. Distillation was developed at that time. Potency was added to the older fermentation process, "producing a quicker kick," says Modell. But there also came additional poisonous properties, making "alcohol a serious problem in the Western World." Hence, he writes, "alcohol has probably caused more disease than any other drug in man's history. It is a major cause of social disability; there are at least 2,500,000 socially useless alcoholics in this country and about as many whose productivity is curtailed by alcohol; it accounts for countless broken homes, broken marriages, serious automobile accidents, and other tragedies—and much of our crime. It is also pleasurable, habit-forming, and addictive and causes physical disease, psychosis, and death. Although used as a universal remedy in medicine until recently, we now know that it has no important therapeutic actions; it is a mild, prompt sedative and a poor antiseptic; it is not, as is so widely assumed, a

stimulant at all."

He calls tobacco "Pocahontas's Revenge." Cigarettes are described as a known carcinogenic agent, containing the deadly nicotine poison, "used as an insecticide." Modell notes that before World War II more tobacco was consumed in the manufacture of nicotine insecticides than for smoking. Now the situation is reversed: "We use other poisons for the insects and reserve the tobacco for ourselves."

Morphine, cocaine, hashish, marihuana, mescaline, LSD, and their like are all discussed. "Since LSD has gotten out of the hands of the authorized experimenter, indiscriminate, uncontrolled use and excessive dosages of, and serious reactions to, these drugs are common." LSD is described as being far more potent "than any psychedelic drug previously known, far more potent in fact than any other drug acting on the brain." Its future medical potential may be endangered by current indiscriminate and stupid nonmedical use.

"All the great drug catastrophes," says Modell, "were caused by drugs affecting the central nervous system. None resulted from medical usage; all resulted from deliberate nonmedical use by the layman or accidental exposure to poison."

"Experience with catastrophic reactions to drugs [shows] that drugs that act on the central nervous system are the most frequent cause of mass disaster. . . ." He goes on to emphasize that "the danger of mass catastrophe becomes substantial only when the drug escapes from control by the medical profession and into the hands of the layman. . . ."

With respect to everyday use of many items, he asks, "Were tobacco introduced as a new drug, would our society . . . accept or reject it? Would we permit a known car-

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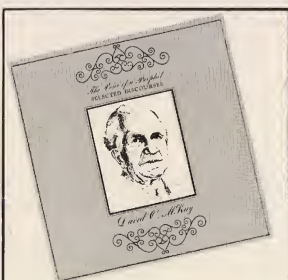
cinogenic agent to be used for anything but the treatment of cancer?"

On tea and coffee ("a drug that causes pleasurable central stimulation and waste of time during working hours, a habituating and addicting drug that is now sanctioned by an established position in every meal of the day"), he asks, if these "mild" stimulants were introduced today, would they "be considered desirable, acceptable, or adverse?"

New drugs are constantly needed. Miracles are now being wrought by pharmacology. Nearly every family has benefited from the advancing pharmacology developed by recent medical science. The witch doctors in the world are fast disappearing. It should be clear to all, however, especially the young, that experimentation is the province of the responsible, trained scientist. The layman, young or old, looking for "kicks," may stir up worse than witches' brew and become involved in crime and disaster through being ignorant of the full individual and social consequences. In this day of crowded urban living, fast-moving machinery, automobiles and aircraft, weapons and gadgets, society can ill afford ignorant and irresponsible behavior. There is probably no worse hell than drug addiction.

The modern world can, on the other hand, well afford to encourage and support medical science and pharmacologic advance. And as laymen, we can recall with profit to ourselves, to our posterity, and to the future the advice given to the Corinthians nearly two thousand years ago: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) ○



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End of an Era

Sometimes the channels through which missionary contacts develop seem strange or devious only in retrospect. This, for instance, happened to one young missionary: While ringing doorbells and tracting in a town in Iowa, he and his companion encountered an unusually warm welcome at one house. "Come in, come in," a young man answered. "I've been hoping the Mormon elders would call. The answer is yes—I would like to know more!" He smiled at their astonishment and explained: "Two years ago I played lineman on our high school football team. Our bitterest rivalry was against a league team whose star player was a Mormon. Every time our teams met, that player always managed to flatten me with a hard tackle. Then as he held me down, he'd ask, 'What do you know about the Mormon Church? Would you like to know more?' And you know, this is the first time I've had a chance to say yes!"—Submitted by Helen S. Phillips, Denver, Colorado.

I say to you Latter-day Saint mothers and fathers that if you will rise to the responsibility of teaching your children in the home . . . the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk your path."—Elder Harold B. Lee

My first home teaching companion at the University of California helped to instill in me the use of ingenuity and imagination in home teaching. On our first night of home teaching, we were to visit three girls we didn't know who lived in an eight-story dormitory. We were to meet them in the lounge. When we walked into the

lounge, however, we were surprised to see more than one hundred men and girls milling around. "How do we find them?" I asked. Without a word, my companion walked over to the lounge piano and began to play "Come, Come Ye Saints." The girls found us!—Submitted by Val C. Lewis, Sacramento, California.

Life Among the Mormons

Bishop's Wife

By Virginia Maughan Kammeyer

Darling, I am getting older;
There is silver in the gold.
Lawn needs mowing, weeds are growing,
Little Willie has a cold.

There's a drizzle in the plumbing,
And my washer's out of whack,
And perhaps you may have noticed
In the ceiling there's a crack.

I'm resigned, I guess, to knowing
Bishops never rest nor stop.
Children, this wayfaring stranger
Is your ever-loving pop.

Someday I will send a cable,
Since I cannot get your ear,
Saying simply, "Sir, there's someone
In the ward who needs you, Dear."

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